THE MARTLET

UNIVERSITY OF VICTORIA STUDENT NEWSPAPER · THURSDAY, APRIL 6, 1989 · VOLUME 28, NUMBER 25

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Post-secondary education: Student aid increase

by Siobhan Murphy

When Pam Frache saw the changes to the post-secondary student aid line item in last week's provincial budget, her response was a far cry from previous years. "The budget is misleading . . . but to be honest, it is really wonderful," said the Pacific Region Chairperson of the Canadian Federation of Students (CFS) Tuesday.

While the student aid allocation of $58 is $7 million less than the 1988

budget figure, Frache noted the line item was underspent by approximately $20 million last year. Frache had expected the maximum assistance for a single student in a 34 week program to increase from $6200 to $6400. However, the new maximum is $6800 — a 9.7 percent hike from 1988/89.

Past president of B.C.'s faculty association (CUFA), Bill Pfaffenburger, shared Frache's enthusiasm for the student aid line item. He noted the change addressed recommendations about transportation costs and the annual 4.5 per cent inflation rate from both student and faculty representatives, calling the allotment increases " a step in the right direction."

UVic President Howard Petch said the provincial government's response to such calls for increased education funding is a result of public concern and support from the business community. "Although the resource industry is still important in the B.C. economy, I think the provincial government realizes development must now come from other sectors," Petch said. He added that while he is optimistic about increased funding and the coming academic year, "It will take quite a while to recover from the chronic underfunding of past years, and it can't be done all in one year."

Nels Granewall, Manager of Financial Services at UVic, agreed the province has made a substantial improvement in funding for financial aid. Granewall said the most important breakthrough for students, besides the actual increases, is the decision to distribute funds on a weekly basis rather than on a term one. Payments will be more equal across the board regardless of the length of students' courses.

Granewall added the most significant financial increase is for students with dependents. Students who have dependents in a 52 week program will get $15,600, a hefty 66.8 percent jump from the previous $6,250 available.

Granewall praised Minister of Advance Education and Job Training Stan Hagen and his efforts to improve post-secondary education. Granewall said the federal government has reneged on its share of fiscal responsibility and is putting "undue pressure on the provincial government."

Current CUFA President Richard Powers was more critical of the changes. "We're still lagging behind the rest of the country, we will continue to make additional recommendations to recover," said Powers. □

Stalled for 10 days at the El Salvadorean border, American and Canadian peace groups wait anxiously for clearance to enter the war-torn country. Victorians Bill Johnston and Mike Simpson were part of the caravan taking $3 million worth of medical and humanitarian relief to El Salvador. The group was permitted into the country only after disbanding the caravan and entering in small groups.

Mike Simpson will be holding a press conference tomorrow at 3:00 p.m. in the Members' Lounge in the BCGEU Building, 2994 Douglas Street.

Bar employees barred

by Rebecca Games

Eight former employees of the UVSS who threatened legal action at Monday's BOD meeting have been banned from the Student Union Building.

"We feel there's been illegal dismissal," said Scott Wood, an employee fired by new bar manager Kerry Hall-Jardine.

Colette Caron was fired as SUB pub manager on Friday March 31. Her resignation, submitted March 7 was to be effective April 7.

"I heard she had been fired after an argument (with Sandra Ashton, the SUB general manager). I thought 'there's got to be more to it than that . . . does a personality conflict require dismissal when there's ten days left in a contract?'"

Ashton and Hall-Jardine were advised by their lawyer to refuse comment.

"There is more than a chance that legal proceedings will be commenced in the near future. Accordingly, we are unable to make any comments at this time," Ashton said.

In a memo put out Tuesday, Ashton said the eight employees who had been fired or resigned were barred from the SUB.

"That really bothers me . . . I've paid my fees, I feel I have certain rights. Just because I'm a disgruntled employee doesn't mean my rights as a student are taken away," Wood said.

Wood and eight other past employees, including Caron made a presentation to the Board of Directors Monday.

In the letter presented to the BOD, the past employees said, "Kerry Hall Jardine . . . was heard to state at the meeting (of bar staff, April 1) that she has been harassed and that Sandra Ashton . . . has been followed home as a direct result of what has happened in the past week. She was then heard to say we know who the people are, we've seen these people and they used to work here."

The letter went on to say the writers felt they were being falsely accused of subversive activities.

They asked for a written retraction given to all staff members present at the meeting and posted in a public place, and "if wrongdoing is discovered, we also call for the resignations of all parties involved."

The board moved *in camera* to discuss the issue.

"They're awfully willing to make allegations about people who are past employees . . . Sure they have to wonder if someone on staff is disgruntled enough to do that, but it's not responsible to make allegations to our friends and peers," Wood said.

"I've been accused of things I haven't done . . . There's a criminal out there doing criminal acts, trying to pass (themselves) off as a past employee," Wood said.

He said the whole incident was over-blown, "It stems from a single incident, it could have been averted if someone had taken a deep breath and walked away."

Wood said he is disappointed with the way he and the other employees have been treated. He said the timing is really bad, and that his studies are "going down the toilet."

"Sandra Ashton has been demanding everyone's respect but she really hasn't been around long enough to earn any respect," Wood said. □

Gay activist murdered

by Mike Orsini

MONTREAL (CUP) — A gang of 10 to 15 youths attacked and killed 23-year-old McGill University student and gay activist Joe Rose on a bus March 20.

According to witnesses, Rose met up with the youths on a city bus March 20 at 4:30 in the morning. They taunted him and called him "faggot". A group of between 10 and 15 people then repeatedly kicked and stabbed him, then fled.

The outspoken gay rights activist was travelling with a friend who suffered minor injuries.

Rose, a former member of Lesbians and Gay Friends of Concordia University (LGFC), was afflicted with the acquired immune deficiency syndrome (AIDS) virus.

"We had already dealt with the fact that he was going to die, but not like that," said friend and fellow LGFC member Peter Tyler. "I wasn't expecting anything like this to happen."

Tyler said gay bashing is common in Montreal's east village, where Rose was killed. The Concordia student said gays are prime targets because they are viewed as easy prey.

"I'm convinced they singled Joe out because he was gay," Tyler said. "It's an example of out and out gay bashing. We all know that a 'gay' life is apparently not worth as much as a 'straight' life.

Montreal police have questioned six people. Nineteen-year-old Patrick Moise was charged in Quebec court Tuesday with second-degree murder. A 15-year-old was charged in youth court with being an accessory.

Rose's father Maurice is expected to meet with police and his lawyer to decide on possible legal action.

"It's a big joke to some of these people," said Maurice. "What did everybody else do, stand up and watch?"

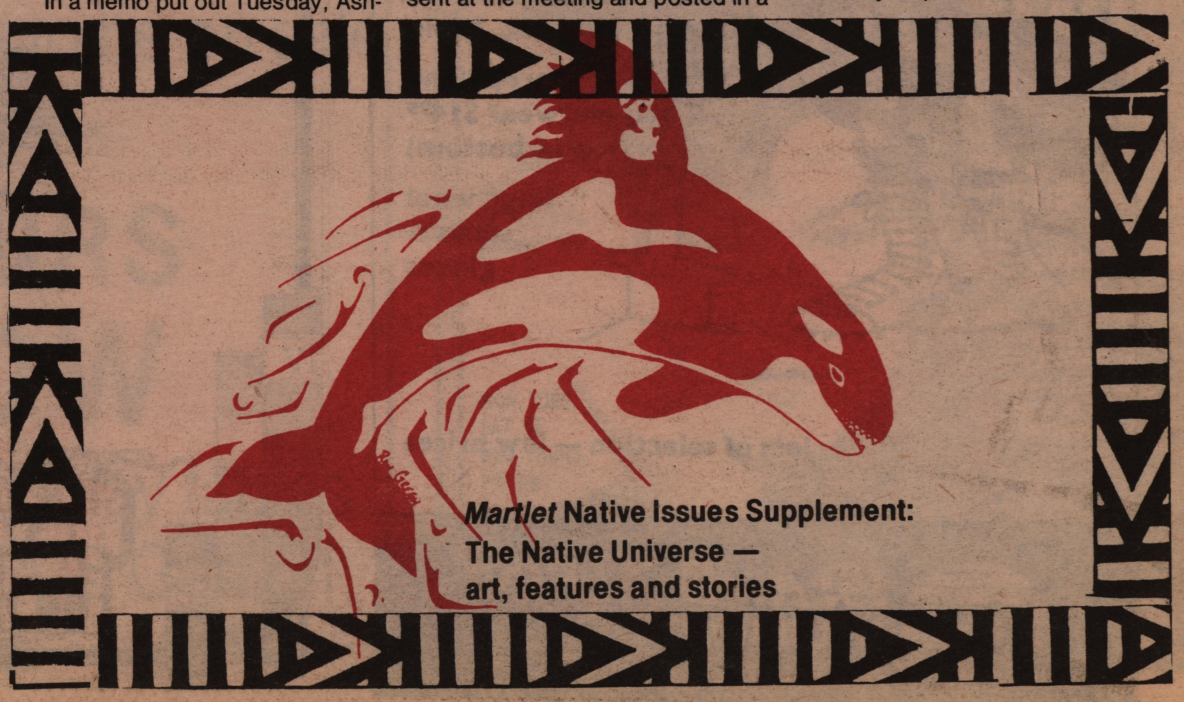
Rose's father was in Nova Scotia when he heard of his son's death. "Nothing to me is going to bring him back. I'm not vindictive but I want it (his death) paid for. I want every one of them charged."

More than 150 people took part in a candlelight vigil March 21 to remember Joe Rose.

Gary Gall, a longtime friend of Rose, said there is no doubt the stabbing was gay-related.

"They thought they would pick on a gay person. They wanted to beat him up because he was a faggot."

Another LGFC member and former roommate of Rose's, David Aveline, said he and his friends now fear for their safety. "The people I'm talking to are saying they're not going out for a while." □



Tuition hike threatened

SASKATOON (CUP) — Students at the University of Saskatchewan will face 30 per cent hikes in tuition fees in 1990 - 91 if the latest budget request gets by the school's board of governors.

The increase is included in one of two strategies the board says it will be forced to adopt if its provincial operating grant is too low. The alternative is a deficit in each of the next two fiscal years.

"The four per cent which was indicated as a possibility by the minister some time ago is not going to be sufficient on its own to keep us out of the red," said board chair Don Whiteman.

To avoid the fee increase, the board wants a provincial operating grant increase of 7.3 per cent next year and another six per cent after that.

Though such hikes in government funding mean tuition fee increases would be held at five per cent for 1989-90, they would "not restore the ability of the university to provide an adequate teaching and basic research program," states a recently-released board report.

It further states, "Such an increase would only maintain (the university's) current level of activity and service."

Tuition fees have gone up by 13 per cent over the last two years.

Provincial Education Minister Lorne Hepworth withheld comment pending the release of the provincial budget.

However, in October 1988 the minister told U of S students that in order to increase funding to the university, the government would have to cut other programs, increase taxes, or "mortgage your future and let the deficit rise."

"The arguments in the budget request are very compelling. They (the provincial government) are reasonable people who should know how important the university is to the social and economic well-being of the province," said student council president Ed Zerr.

Other budget options examined included increasing revenue through fund-raising, across-the-board trimming, a hiring freeze, and deleting programs and activities.

An increase in the tuition charge for visa students was also considered. However, the board "recognized that these measures . . . will not be sufficient to alter in any fundamental way the budget situation".

In October, university president Leo Kristjanson warned the coming financial crisis at the University of Saskatchewan will make past cutbacks in services seem utopian.

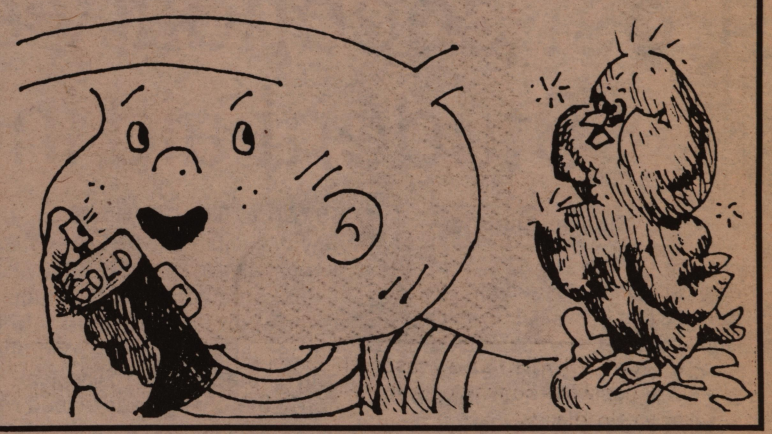
"These cuts and reductions will make the last three or four years appear a utopian era in the university's financial history," said Kristjanson.

Two years ago, the university's college of arts and science introduced enrolment quotas for the first time in the history of the university. The quotas were originally intended as a two-year emergency measure, but were extended last month for at least one more year.

The maximum enrollment in arts and science is 1700 first-year and 4300 upper-year students, and admission requirements were raised from 65 to 73 per cent.

The 3RD Annual Budgie Awards

Best Comic ..... Bruce Garrett's on Gretzky
Niftiest Strip ..... KRUNKH and the Lucifer Rabbit series
Most Controversial ..... Portrait of Panic
Best New Cartoonist ..... Mark Gilliland
Most Insane Comic ..... Any of Mark Lydon's
Most Philosophical ..... Anxious Dex/Intelektool Klub



Amnesty campaign begins:

A.I. rejects death penalty

by Robert J. Wiersema

"The death penalty is the most extreme form of inhuman, cruel, and degrading punishment," Amnesty International Canadian Secretary General Roger Clark said, in explaining Amnesty's "international campaign against the death penalty," beginning in April.

Citing the fact that one person per week is executed in the United States, Clark continued, "It's all common sense. If you take away the right to live, all others (human rights) are of little consequence.

While Iran, Iraq, Nigeria, South Africa, China, the United States and the Soviet Union are obvious examples of countries which use the death penalty, Clark refused to cite any hot spots or focuses of the campaign, saying there were 44 other countries who routinely used the death penalty.

The campaign, which begins in April following a Brazil campaign, will involve Amnesty's usual methods of letter writing, "using publicity as a weapon". In addition, Amnesty is hoping to negotiate a United Nations protocol against the death penalty before the campaign concludes in December.

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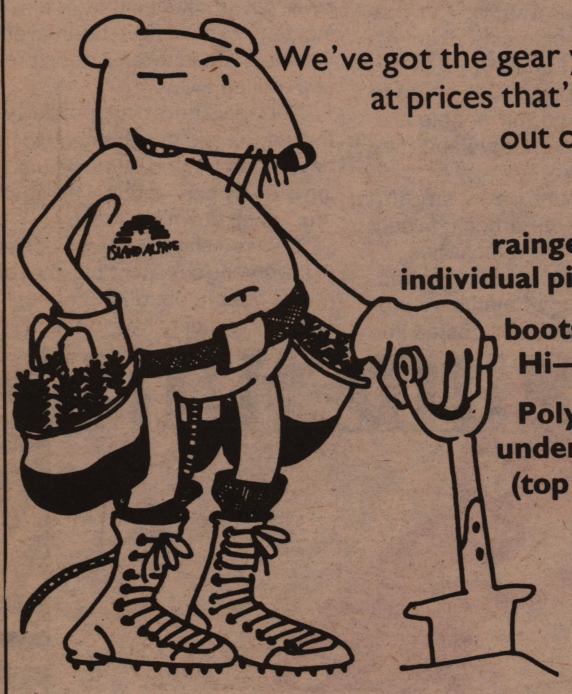

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photo by Blair Hill

Pat Cracknell, V.I. PIRG's new research director, hopes to focus on environmental issues while continuing with PIRG's social aspects such as their symposium on street kids.

New face for V.I. PIRG

by Mike Gower

With the recent announcement of a new building for forestry research on campus, and the provincial government's new-found concern for the environment, the new Research Director of Vancouver Island Public Interest Research Group (V.I. PIRG) seems to be in the right place at the right time.

Pat Cracknell brings an impressive record of research and publication in environment-related, biological and microbiological studies to the PIRG office in the SUB.

Her studies focusing on forest/soil microbial ecology, freshwater algae, and marine plankton tie in directly with environmental issues in the Victoria and Vancouver Island regions.

Cracknell's research into the effects of sewage outfalls on marine plankton in southern California has obvious parallels with Victoria's Clover Point outfall.

She says the outfalls tend to affect the diversity of the organisms — there may still be a fair number there, but fewer varieties. Cracknell's objection to this situation stems from her knowledge that a more diverse ecosystem frequently functions better.

Her findings on microbes in a forest system are similarly indicative of a need for diversity in the more visible components of the system.

Cracknell questions the desirability of slash burns and growing seedlings in sterilized soil, because these processes kill many useful microbes, though not always killing all the pathogens the process is meant to eliminate.

Such a microbe could be a variety of nitrogen-fixing bacteria and/or anti-pathogenic fungi (moulds) which are beneficial to a plant's growth. Similarly, clearing an area of all vegetation, which foresters believe competes with seedlings, can do more harm than good, says Cracknell.

"Forests have evolved as communities of cooperative societies. They're very frugal — they recycle everything," she says.

Cracknell is best known to UVic students as the teacher of the introductory biochemistry laboratory course. Over the past seven years she has worked with over 1,700 students. She hopes some of these students come to PIRG with research ideas.

PIRG is run by its student directors, but Cracknell says she does provide some suggestions for possible research areas.

In upcoming months issues that will be focussed on include organic farming, assessments of local foods for nutrients, and potential toxins and pesticides, and establishing a recycling industry for paper in B.C. (currently all paper is shipped for recycling to the U.S.). Another undertaking will be one of Cracknell's pet projects, co-composting solid wastes (including wood) with sewage sludge to make a marketable soil conditioner.

PIRG will also be following developments with the B.C. Task Force on Environment and Economy, to which they have submitted a detailed brief, says Cracknell.

V.I. PIRG is located in SUB 144, and Cracknell encourages interested students to drop by and find out what the group is all about. □

Report demands better service

by Mike Gower

The University should keep the McPherson Library open longer at night and on weekends, and increase study space in other parts of the campus, say two members of the Senate Committee on the Library.

The two student representatives on the committee, Ben Dorman and Mairi Johnson, are also suggesting five cent vend-card photocopiers be introduced in the library, outside lighting be improved, and policy changes be made in the areas of borrowing privileges, penalties, periodicals and training, among other things.

The 26-page report's several dozen recommendations were adopted by the Students' Society Board of Directors on Monday night.

Johnson, who is also VP Academic of the UVSS, noted the majority of recommendations deal with improving access for users, be it by extending Reserve Reading Room hours, or by expanding the library's training in research skills.

"Basically it's a question of access — getting students access to the services which they need and which they pay for," she said.

The survey, which was completed by almost 1,000 students, faculty and other users, was conducted last February and March.

Dorman and Johnson's report recommends the main library be open until midnight Monday to Thursday and until 11:00 p.m. on the weekend.

"The results seem to indicate students are as willing to be at the library from nine to eleven on Friday as much as any other weekday," said Dorman.

The report also calls for opening the Reserve Reading Room from 10:00 a.m. to 8:00 p.m. on Saturday and Sunday, opening the Music and Audio section from 1:00 to 5:00 p.m. on Sunday, and staffing the Microform Reading Room until 8:00 p.m. on Friday.

The report found that the major use of the library is as a study area with almost 70 percent of the respondents using it for this purpose.

The report recommends a committee be established to find alternative places for studying on campus, as well as opening up more seminar rooms in the McPherson.

Photocopying services were also the focus of several proposals, since more than half the people surveyed said the photocopiers were inadequate for their needs.

Dorman said the copiers are currently controlled by Printing and Duplicating Services and even at five cents a copy the library could still profit if they took them over.

The report calls for the introduction of some machines capable of double-sided copying, enlargements and reductions, 11" X 17" size, and multi-copying. It also suggested there be a colour copier on campus.

Other issues included ease of facility use. A handbook should be created to provide students with information on all library services and policies; wheelchair access should be reviewed, and lighting should be improved at the back of the library.

UVSS director Elizabeth Loughran pointed out that the highest rate of assault and attempted assault occur on the Ring road side of the library.

Dorman and Johnson's report will be presented to the Senate Committee on the Library by the end of the month. Copies are available from the SUB General Office and UVSS directors' resource centre, SUB 135. □

Ombuddy advice

by Lynda Dunham-Wilkie

Have you ever been unhappy with a grade but didn't know what to do? In case this happens to you in the upcoming exams (hopefully it won't) here are some steps you can take.

First of all, ask to see your exam. It should be stored in the departmental office, the professor's office or Records Services in the University Centre. Go over the exam and see whether it was marked fairly and check for numerical errors. Check that the exam has been given the proper weight in relation to other course work. You might find everything was done fairly and you don't have a real complaint.

Now, what if there is a problem and there is an error in the marking? What should you do? If it is simply a numerical error, talk to the professor. He/she should straighten it out and you can go away happy.

If the problem is more complex, I'd still suggest you first try talking to the professor to see why you got a lower mark than you expected. Contrary to students' popular belief, most professors are quite approachable and usually are quite reasonable.

If you're still unhappy, go to Records Services and file a grade review form. This should be done within 21 days of getting your marks. You should be aware that your grade could go up, stay the same, or go down after a grade review.

This form will be sent to the Head of the Department, who will institute a review of the exam. On the form write down your reasons for thinking the grade is in error. Be concise, be clear and be specific. These are the reasons that the department will use to decide if the grade is wrong.

If you have any other problems or concerns, drop by the Ombudspersons office Room 133 SUB, Mondays, Tuesdays, and Thursdays, 9:30 - 4:30. □

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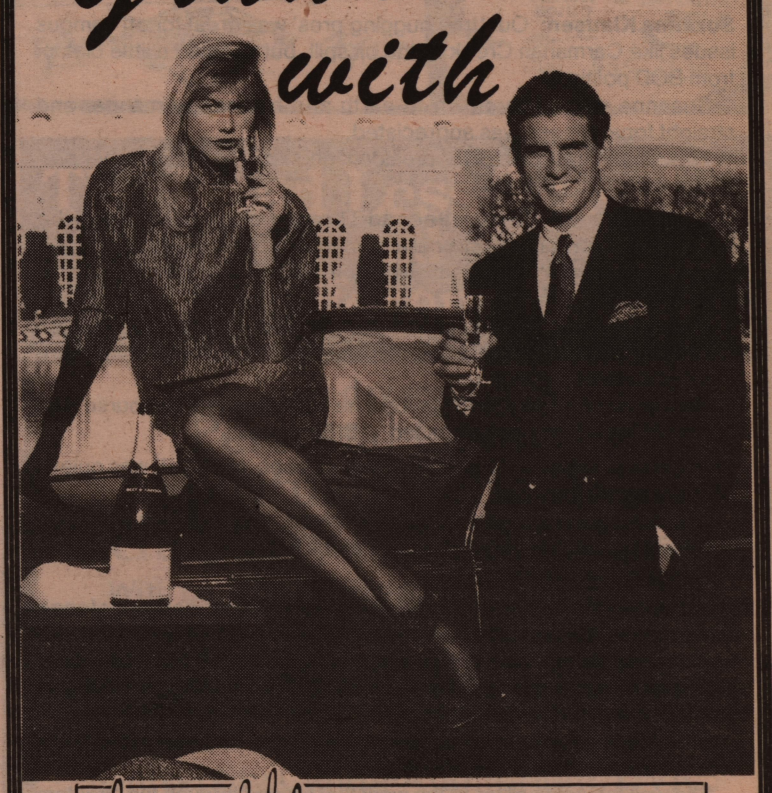

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EDITORIAL

No one envies the people staffing the pub on a Thursday night.

They fight chronic understaffing problems, and the impossibility of churning out draft from a few taps at a rate sufficient to meet the demands of hundreds of mostly obnoxious, drunk students crying for alcohol.

Busy nights at university bars are a fact of life and you deal with it and hope the serving staff doesn't break down.

However, anyone who has been to other university pubs knows that Felicita's lounge and the pub often have left much to be desired, even by university standards.

With some shining exceptions, the service can only be described as lousy. Even on slow evenings (and there are a lot of them) trying to catch the attention of chess-playing waiters can take a ridiculous amount of time.

It would be easy to blame poor service, atmosphere, and poor variety of drinks on the person waiting on your table, but it's really not their fault. It's the manager's.

Felicita's has been so lazily managed these past years, that it has not been much more of a revenue than the Cafeteria.

If you've been around for a few years you can probably name off the bands who will perform there every year. They don't change.

Despite the fact the place is overflowing on Thursdays, and would be, even if there was no music, management has continued to bring in these same bands which take up an entire section of the bar, and blast half the patrons out of their seats.

With a few notable additions like Comedy Night, Felicita's has been the same mediocre bar for a number of years. And except for Thursdays, when tradition makes it the place to be, students have responded in the most damning way they can.

They go downtown.

Finally, the weekend before the new General Manager of the building, Sandra Ashton arrived, $7000 disappeared from Felicita's, only to be mysteriously returned in a plastic bag the next day. No one was ever charged. No one knew anything. The weekend deposit had apparently been kept in a closet, not in the safe.

Bearing this in mind, introducing a new manager at Felicita's should have been a fairly easy task. But for whatever reasons, it hasn't been.

Colette Caron, the present manager, resigned in early March, and was destined to leave tomorrow, but for reasons which everyone refuses to comment on because of pending legal suits, the police appeared at the building in droves last Thursday and Kerry Hall-Jardine began her term as Food and Beverage Manager a week early.

It's hard to keep track of who is currently filing charges against who at the moment, but fraud, defamation and theft have been mentioned and lawyers seem to be making some good money giving legal advice to just about everyone (including the *Martlet*).

Members of the staff have been fired, or quit and the people remaining downstairs are basically in the dark — not even aware that most of the bar's financial files went missing last week.

And if all this wasn't enough, some ex-employees of Felicita's have been banned from the lower floor of the SUB (or the whole building depending on which memo you read).

This last point, and the suits being filed against Ashton and Hall-Jardine, are the obvious indicators that things have gotten totally out of hand.

This is the Students' Society folks, and everyone should try to keep things in perspective.

If there is evidence that anyone has done something illegal, then the police should be called in and charges pressed.

If there is no evidence, then the ban on the former employees should be lifted and they should be given an apology. A bar might be able to ban people, but in a society where a person's innocence is assumed until they are proven guilty, these people should be allowed free access to their UVSS services, just like anyone else. □

BOD report card

Suzanne Klausen: Our 'tree hugging pres' was great for off campus issues like Carmanah Creek or the oil spill, but seemed a little distant from BOD politics.

Susanne was really down-to-earth and her peppy manner and straight forwardness was appreciated.

This 'absent from the SUB' president should have had a higher profile on campus. **B/B plus**

Gary Gisel: Mr. Sober Second Thought often challenged the sometimes 'convincing' political arguments of other BOD types.

His injections of 'realism' to the idealistic board made them accountable.

This future progressive conservative cabinet minister did a fine job of developing his resume while VP Finance, sometimes to the detriment of student's concerns.

He was often snarky, and maybe if he had lightened his course load he would have been less stressed. **B/B minus**

Lise-Lotte-Loomer: Lise-Lotte (that's Leees, not Lisa!) was quietly efficient as VP Services.

She did a good job getting clubs involved, and together with Gary and Mairi put out the very necessary clubs guide.

Kudos to Lise-Lotte! **A**:

Mairi Johnson: Mairi did gruelling work on education defense through the CFS and although she seemed to be in Ottawa a lot, she was accessible and always knew what was going on. But if you don't remember any famous speakers coming to UVic you should talk to this woman, it was her responsibility to arrange them.

Mairi knew what being busy meant, but if she had delegated there would have been more job sharing.

She was the catch-all for all the work that slipped through the directors fingers, and often served as stand-in pres. A big **B plus** for Johnson.

Directors: Kelley Abeysinghe, Brian Menzies and Catriona Johnson all get gold stars for their performance on the BOD, can you say work horse?

Mojgan Diba gets honourable mention for her dependability and work behind the scenes.

Karin Johnson, Hamish Lloyd, Ted Godwin, Elizabeth Loughran and Dave Stoddart all get D's for dormant.

A Juno to Kjell Swennumson, for his student-at-large work trying to lower student transit fares. □

The *Martlet* has an open letter policy and will undertake to print every letter received from members of the university community. Letters must be typewritten (you can use *Martlet* machines), double spaced and include your name, student number and a phone number for verification. Due to the high volume of letters received there is a 200 word limit. Editors reserve the right to edit for length and libelous content. Deadline is Monday noon. Letters will be priorized in the order received.

Discordian Society Objects

Editors:

Censorship doesn't work. Free speaking fools can only reveal themselves as such. Remember Canto One of the Discordian Society, "Imposition of order equals escalation of chaos."

George S. Pringle
Council of Five,
Discordian Society

Editors:

Responding to Alex Tabarrok's advisement/propaganda. Remember Canto Seven of the Discordian Society, "Capitalism is still nothing but a shit sandwich. The more bread you have, the less shit you have to eat."

Dave Moore,
Council of Five,
Discordian Society

Editors:

I would ask . . . nay **demand**, that the Student Society no longer censor any posters intended to be erected, no matter how pointless, stupid, maniacal, useless, pseudo-intellectual, propagandist, or contrary to the beliefs of the general student population. For otherwise, I believe a dangerous precedent shall be set. Remember Canto Ten of the Discordian Society, "Ex ignorantia ad sapientam ex luce ad tenebras."

Jim Cowling,
Council of Five,
Discordian Society

Editors:

To the persons responsible for the editorial, "Direct Action needed." If you're going to promote Discordianism, learn to do it right. Remember Canto Four, "Convictions cause convicts."

Lance Pimlott,
Council of Five,
Discordian Society

Editors:

No vigilante poster destroying rampage will solve the problem of posters on this campus. It will only intensify the problem. By promoting this "direct action" in your editorial, you're justifying anybody with a closed mind and a strong opinion to rip down any poster. Maybe such people would feel completely justified in removing Marlets from their boxes and dumping them in a ditch if they didn't like the article's slant. After all, **you** approved it.

The only way to solve the problem is require the clubs that are under our jurisdiction to follow a clearly laid out postering policy. No club could stamp a poster except at the SUB general office. The university shouldn't have to deal with the Student's Society's clubs. This would stop any club from showing the blatant disregard of the Student Society as the "UVic Concern for life club' has shown over the past month. After all, **they** requested to join. With this policy in place, Clubs Council and the Board of Directors could take action against infractions like this.

George S. Pringle

Ivan Boesky on Parole

Editors:

The other day, a couple of friends came over from the mainland to visit me. Seeing a copy of the Martlet laying on the floor, they asked me what it was. So I told them. It's the UVic student newspaper.

- that prints pro-abortion articles regularly, even if they have nothing to do with student affairs (e.g. the article in the March 30 issue lamenting the lack of abortion access in the Atlantic provinces),
- that prints articles pertaining to homosexuals and lesbians regularly, even though these people represent a small minority at UVic (less than 10 percent),
- that devotes an entire issue to homosexuality, probably to appease that same small minority.
- that includes regular inserts churning out feminist and environmentalist, anti-capitalist propaganda (the *Emily* and the *Essence*, respectively),
- That prints animal-rights articles trying to tug at the heart-strings of the student population.

My friends couldn't believe that a student newspaper could be so one-sided and yet be funded by money from the students' pockets. I still can't. But I guess that's to be expected when the Martlet is controlled by the interests of the homosexual/homosexual sympathetic, feminist, pro-abortion, environmentalist, anti-free enterprise, socialist crowd.

Sincerely,
James Kwantes.

Objectivism lives

Editors:

The *Objectivist Forum*, University of Victoria's bastion of lassiez-faire capitalism, reason, and egoism, meets for the last time! (This term.) Some will be overjoyed at this news whole others will be saddened. Neither group, however, should let their emotions get out of hand because our final presentation is a gala event. Dr. John Ridpath, professor of intellectual history and economics at York University and board member of the Ayn Rand Institue, will be speaking, *live*, on the subject 'The History of the Concept of Rights: from Aristotle to Ayn Rand'.

Every group, from students to French Quebecer's, regularly marches on Ottawa to demand a right to something or other. It is time to step back from these strident political lobbyists and have a serious philosophical look at the concept of rights. Where does the concept come from? Can rights be justified? How? What type of rights?

These are some of the fascinating questions which Dr. Ridpath will be discussing in his lecture. Dr. Ridpath will also be happy to answer general questions on Ayn Rand's philosophy of Objectivism. Dr. Ridpath is a powerful and entertaining speaker. Don't miss this event! Friday April 7, 7 p.m. Begbie 159. For more information please call Dennis Miller at 477-0411.

Sincerely,
Alex Tabarrok,
The Objectiivist Forum

. . . Toil and Trouble . . .

Editors:

To Joanne Van Allan.

I was surprised to read in a recent *Martlet* the words of an article I wrote (in *Hecate's Loom* no.9) appearing once again in print. As a reporter, you must be aware of both copyright (of which I, as author, hold the copyright) and that one must acknowledge published sources in any case.

You quoted me three times out of context. In the first quote, "By being secretive . . . ", I was giving the opinion of a non-Pagan friend who thought the Pagan community — not the anti-defamation society W.I.T.C.H. — was wrong to ignore

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anti-Pagan slurs. W.I.T.C.H. has never been accused by anyone of being too secretive.

Quote two: "Witches dwell too much . . . ", Again the opinion of my non-Pagan friend. Neither here nor anywhere in my articles have I implied that Witchburnings are over. Friends of mine have lost their jobs, had child-custody challenged and had bricks thrown through their windows because of being Witches.

Quote three: "If you are . . . ", This referred to the religion of Wicca, not the society W.I.T.C.H. The society does not initiate as it is not a religious body but an advocacy group. Nor is it a closed group, but a public society.

The examples of unprofessional journalism in your article are numerous, but thank you for at least attempting to be supportive of the Pagan community.

Blessings,
Thorn
(author, "One Witch's Opinion)

Amazed with opposition

Editors:

The university student body has always been known as one that tries to get the facts straight before making a decision on an issue. Such knowledge enables them to make educated, logical decisions and I would say that students have prided themselves on this reputation.

It is because of this that I am so amazed with all the opposition that the UVIC Concern for Life Club has met with the *Martlet*, and elected student reps, etc. One would think that such a club would be sought after at UVIC as the media has for so long only sympathetically presented the pro-abortion argument.

This club is not out to diminish women's rights but rather to ensure the rights of certain people when they can not defend themselves, as is the case of the unborn child. The club is also here to present and support alternatives to abortion for the expectant mother-in-distress.

Yours,
Candice Cook
Vice-President,
UVIC Concern for Life Club

(P.S. Questions, comments, concerns, etc. may be placed in box no. 55, SUB)

Media: Pro Choice?

Editors:

I am disturbed by the highly biased views on abortion presented by the *Emily* in the March 16th issue of the *Martlet*. First of all, the cartoon submitted along with the article at best grossly exaggerates the numbers of pro-choice supporters in proportion to their pro-life counterparts, and at worst was in extremely poor taste.

In addition to the more subtle biases used, such as substitution of the term 'anti-choice' for 'pro-life', the article gave a highly inaccurate perspective of the views of 'pro-lifers', or 'anti-choicers'. The pro-life, bible-waving protesters being flaunted by the media do not represent the majority of pro-life supporters. I, and for that matter most pro-life supporters, agree 100% on what you said about providing access to contraceptives and education, because only by providing young people with all of the facts (instead of using blinders and shock treatment in the hope of scaring them out of having sex) will the epidemic of unwanted pregnancies be reduced.

I also agree that we cannot realistically hope to completely eliminate abortion. But this does not mean we should not try to reduce the number of abortions each year with tougher legislation. For example, ask MADD whether or not tougher drunk legislation is worthwhile even though we cannot hope to completely eliminate drunk driving without violating our own principles of just punishment.

Finally, if anything, the media is currently on the side of the pro-choice movement. Pro-choice supporters are usually presented as champions for women's rights, while pro-life supporters are generally portrayed as religious fanatics. The reason for this is simple: babies don't buy newspapers.

Sincerely,
Shannon Mitchell
(a non-fanatic)

Susanne says goodbye

Editors:

I would like to take this opportunity to wish students good luck on exams and in finding summer employment, and fill you in on some developments which have taken place in the Students' Society. During the second term we have reached an agreement with the Projectionists' Union, made headway with the SUB Expansion Committee and hired a new General Manager, Sandra Ashton.

Sandra has been working on a general restructuring of the SUB in order to provide more efficient services for students. One of the biggest changes to come about is the redirection of the Pub and Lounge. With Colette Caron's resignation, after seven years of managing Felicita's, Sandra suggested looking to staff within the building to take on the Beverage Services management. In early March she met with the executive of the Board of Directors to suggest offering the position to Kerry Hall-Jardine, our current Food Services manager, who has since agreed to manage both operations.

Kerry has proven her ability to run a very efficient, lean operation. Since 1986 she has taken the cafeteria and ever-popular health food bar from a $22,000 profit to last year's record $55,000 profit. She also worked part-time in the pub and as assistant manager of beverage services from 1981 - 1984.

The Board is confident that Kerry will bring a fresh perspective to Felicita's and the Pub, and we ask students to come by and judge the changes for themselves.

Sincerely,
Susanne Klausen
President, UVSS

P.S. Have a great summer and don't forget to get involved next year.

W.I.T.C.H. responds

Editors:

Last week's article on Witches in Victoria contained a few inaccuracies about the organization W.I.T.C.H. (Wiccans Invoking Tolerance, Compassion, and Harmony) and a considerable blurring between the roles and actions of this society and the much larger and more diverse Pagan community of Victoria and the Island, of which it is but a small part. W.I.T.C.H. is not a "support network" but a relatively young, legally incorporated anti-defamation society. It is dedicated to correcting misinformation and resulting prejudice among the general public concerning Witchcraft and Paganism in general. As such, it does not have a role in sponsoring public celebrations, nor does it have an initiation process of any sort for its members. The quote referring to secretiveness was made in reference to the Pagan community in general, not W.I.T.C.H. The considerable prejudice and harassment directed towards Pagans, and Witches in particular, over the past centuries has created this secrecy; W.I.T.C.H. was formed to deal with this problem.

Despite these inaccuracies, it was refreshing to read an article that was not attacking Witches. Thank you.

Rob Von Rudloff
and Bryony Lake

"Party on dudes"

Fellow Students:

You've seen the signs, you've heard the news, and tomorrow night is the night. Followers of Socrates unite one last time to bid adieu at the year-end blowout TOGA PARTY!! Come one, come all (except minors) in your togas and party the night away in style. People on Rez (need I say it again) — "Bag" the Formal. The choice is yours but the answer is obvious; would you rather go to a place wearing stuffy clothes that costs $7 to get in, OR a party with 2 live bands that lets you wear togas and only costs $3!! Decisions decisions. Party on dudes and see you there. Doors open at 8:30.

The Toga Club

Students aren't children

Editors:

A note to the Goof Klub.

I am offended by your cartoon.

I do not mind criticism, or implications about the behaviour of the Board. What I do find offensive are the references to "grown ups".

The implication is that students are children. In my opinion students are, for the most part, hard working, responsible adults, and the sooner you "goofs" grow up and join the rest of us, the sooner students' legitimate needs will be taken seriously by the community and the government.

Gary Gisel

Bar staff disappointed

Editors:

This is a letter of apology from the *former* staff of Felicita's and the Sub-Pub to our customers. Due to the premature termination of employment of our Manager — Colette Caron — many of us have finished our work term earlier than expected, either through termination or resignation, and therefore, service may be inconsistent in the next few weeks. Because of the disruption caused by the unsettling handling of management/employee relations many staff felt the stress level was too high to be coupled with our academic obligations.

Some of the questions which disturb us are: Why was the position terminated on March 29, 1989 when her resignation was effective April 7, 1989? Why does the majority of staff not know the new General Manager except by pictures and articles in the *Martlet* and the *Ring*? Where is the professionalism that has been attributed to our new General Manager, Sandra Ashton? Where is the G.M.'s fiscal responsibility if she is willing to pay a week of wages (severance pay) which otherwise would not have been paid?

This whole situation is disappointing as it is unnecessary. The transition in Lounge management should (and could) have been a positive move with Colette's almost eight years of experience being passed on and fresh, new ideas coming from the new management. As it stands the entire episode has had negative ramifications for the operation, and, unfortunately, the patrons. Please accept our sincere apologies and, please, give the remaining staff your consideration and patience. It's been great meeting all of you.

Sincerely,
S.G. Wood
D. Rosson
C. Uyeda
D. Bater
D. Little

I would like to address several points made in last week's feature, *Witchcraft in Victoria; Dispelling the Myths*. "Eighty sacred holidays" was a misprint and should have read eight, (two Solstices, two Equinoxes, and four Cross-Quarter days). When I referred to "concerns" about the group's secretiveness the comment was directed not at Wiccans Involving Tolerance, Compassion and Harmony (W.I.T.C.H.), but at the pagan community as a whole, and was expressed by a non-pagan. Initiation is not a prerequisite for joining W.I.T.C.H., but there is a process known to some covens in the community. Also, two credits were missing. "A Prayer for an Essay" was taken from *Hecate's Loom* and the spiral design from Starhawk's *The Spiral Dance*.

I apologize for these omissions and hope this clears up any confusion I may have caused.

Joanne Van Allen
Features Editor

SUMMER COLORS OF BENETTON.

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Campus police file suit

by Erin Goodman

HALIFAX (CUP) — Two campus police officers at the University of King's College are charging administration with sexual discrimination after being denied the right to work outdoor overnight patrol shifts.

Third-year King's student Anne Babineau worked an eight-hour overnight shift in February, and was told a few days later by campus police head Jeff Reed that no more women would be allowed to work outdoor night shifts.

"He claimed it was an unwritten policy," said Babineau.

Reed has threatened to quit if the policy is changed. "My experience is that we don't feel it's safe to have females working outside alone. It's no reflection on competence," he said.

The school's Campus Police Board of Management met in early March to discuss whether the policy should be changed. The vote was a tie, broken by board chair and college dean Torrance Kirby.

"The area around Dalhousie (University) and King's has the highest incidents of sexual assault of all of Halifax and these are almost invariably directed against women and not against men," said Kirby.

King's College is contained within the Dalhousie campus, and is about the size of a city block with four buildings and a parking lot. About 600 students are enrolled in the college.

The university employs 10 female campus police officers, about half the force. All campus police are full-time students.

Campus police officer Christine Wolfe resigned over the decision, saying she is "uncomfortable" with university policy on the matter. She said campus police officers carry portable radios and flashlights, and can get in touch with the main campus police desk at any time.

Babineau plans to keep her job and fight for a policy change. "It's against the law, in my opinion," she said. She is writing a letter of complaint to university president Dr. Marion Fry, who is currently out of province.

"We're hoping that it's cleared up internally within the university," said Babineau, but adds that she is prepared to take her case to the Nova Scotia Human Rights Commission if necessary.

Student council president Mike Wallace says the policy doesn't make sense. "They're saying that somehow being a women affects the job and I don't buy that." □

A GRADUATE PROGRAM IN RESOURCES AND THE ENVIRONMENT

Are you interested in doing a Master's Degree in Resources and the Environment? Do you have a particular thesis topic in mind? Is this topic interdisciplinary so that it doesn't seem to fit conveniently into a conventional academic program? If you answered **"yes"** to all these questions, then the Resources and the Environment Program at The University of Calgary may be right for you.

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Destroying a homeland

by Silvia Schriever

Last Tuesday, 21 Innu people from Labrador, including a priest, went on trial charged with causing mischief. They were among several hundred Innu men, women, children and elders involved in civil disobedience actions at the airstrip of Goose Bay/Happy Valley in the fall of 1988. On March 13, 1989, Chief Daniel Ashini of the Sheshatshit Innu spoke in Victoria to explain why.

By the end of 1989, NATO must decide where to locate a major tactical fighter training centre: in Canada at Canadian Forces Base Goose Bay or in Turkey. The Department of National Defense estimates that the NATO centre would have between 140 and 170 combat aircraft from eight countries record about 40,000 sorties between February and October of each year, with low-level flights (under 1500 feet) accounting for over 60 percent of the total. This would mean about 100 low-level flights per day during the flight season.

Low-level flights are not new to Labrador: they began in 1974. In 1987, the total number of these sorties was more than 6,300, an increase of 25 percent over the previous year, and a daily average of over 25 flights.

The Innu people have never signed a treaty, nor have they been conquered, nor are their land claims being attended to by our federal government.

But what is the significance of these flights to the Innu? The Innu number 10,000, scattered in 13 communities throughout Quebec and Labrador. They are traditionally gatherers and hunters who spend six months a year "on the land", moving from camp to camp on their annual round, gaining their sustenance. On this connection is built an entire culture and spirituality. The Innu people have never signed a treaty, nor have they been conquered, nor are their land claims being attended to by our federal government, which Chief Ashini states is willing to deal with only six land claims at a time.

Enter low-level flights. Most planes pass at 250 - 500 feet, at speeds of 700 kilometres per hour. In Labrador, they may legally fly as low as 100 feet, hugging treetops and following the contours of the land.

It can come anytime, day or night, without warning, like a flash out of nowhere. The noise is so loud, so all-encompassing that for a moment you are paralyzed; nothing else exists. And then, just as you realize what is happening, it is gone. Your child whimpers with fear; leaves rustle as animals scatter. Silence returns. For now. All that remains is the lingering smell of exhaust fumes, the memory of looking up and seeing the pilot's face just above you.

Chief Ashini stated that one camp was overflown 26 times in one day. The disruptive effect on people, stock and wildlife can hardly be imagined. This does not take into account the potential longterm environmental damage from exhaust and dumping of kerosene into the air prior to landing, for example. The Innu feel that the migration patterns of caribou and other wildlife have been changed, affecting their lives at the most basic level.

Labrador has become the stage for rehearsals which Germans, Dutch and British no longer tolerate in their own airspace.

Why does NATO need low-level training flights in Canada? Dr. Ernst-Ludwig Iskenius, a pediatrician from West Germany who accompanied Chief Ashini, explained that until recently these flights were carried out in his home country. There were 110,000 low-level flights over West Germany alone last year, or 300 per day! It is estimated that 30 million people are exposed to the effects of these tests. Not surprisingly, this has engendered much protest from the public, and restrictions on these flights are numerous. Pilots must stay clear of large cities, civilian structures (dams, power plants, etc.) and commercial air lanes, and cannot fly at low altitudes for more than about 10 minutes. Nevertheless accidents are frequent. In 1988, there were about fifteen crashes, two of them near nuclear power stations, triggering public demands for even tighter restrictions.

As a result, these tests are being moved to Canada along with those of the Dutch and British air forces. Thus Labrador has become the stage for rehearsals which Germans, Dutch and British no longer tolerate in their own airspace.

Low-level flights are not intended for defence of one's own territory. They are part of a forward military strategy of "deep penetration" into the opponent's territory, necessary for underflying radar systems. They are reported to be necessary training for retaliatory strikes at Soviet supply depots and bridges following a first strike by the USSR. But many analysts fear they constitute part of a first strike strategy on NATO's part.

At the request of the government of Newfoundland and Labrador, the Canadian Public Health Association completed a study of this issue in May, 1987. The Task Force concluded that "the clock must be stopped", and recommended that no further increase in activity be allowed until the Innu land claims have been settled.

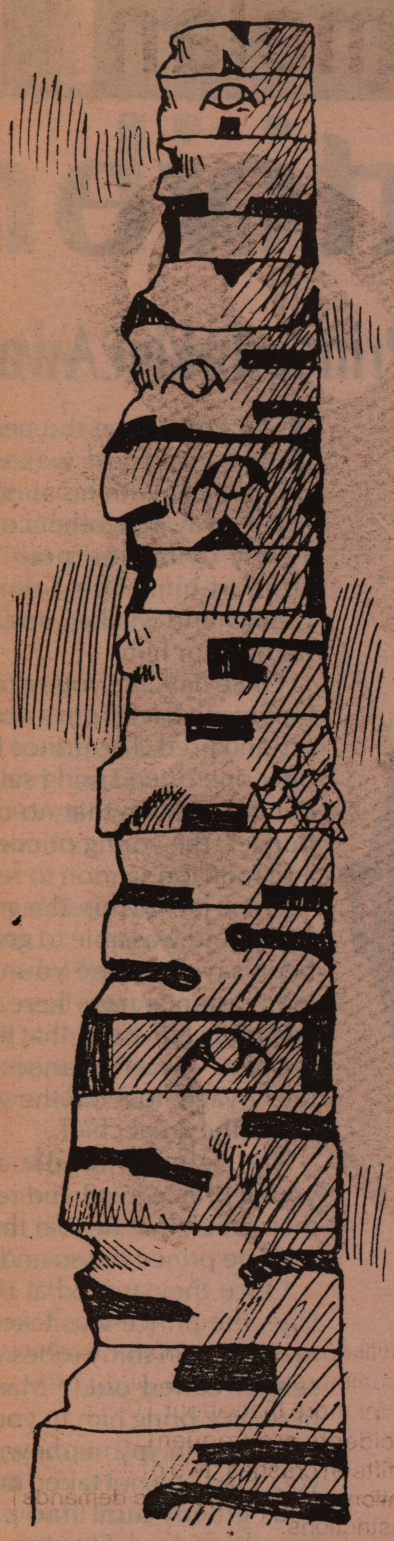
In September of 1988, several Innu successfully occupied the practice bombing range at Minipi Lake south of Goose Bay, shutting down practice bombing on part of their traditional lands for about two months. On November 16, Sheshatshit Innu went through the fence at the Goose Bay airbase for the eighth time to close the runway briefly. Over 100 Innu have already been charged by the RCMP.

I feel saddened to think Canada has become the testing ground for what other nations will not tolerate, and ashamed that my government feels it can legitimize these actions because they are exercised in a land occupied and used by a first nation people. Doubly so, because the testing involves technology beyond the purely defensive.

The Innu have always perceived themselves as caretakers of their homeland, which they call Ntassinan. Ironically, a 1985 issue of "Royal Air Force News" described Labrador thus: "The real beauty of this place is that quite simply the land is just as God left it." Ntassinan will not be the same unless Canadians speak out to ensure its continued stewardship by the Innu.

A demonstration in support of the Innu will be held 2 p.m., Saturday, April 8th at Thunderbird park by the Royal B.C. Museum. For more information, contact 598-5662.

Reprinted from the *Times-Colonist*, March 22, 1989.



Native Studies comes to UVic

by Jodie Stockand

"A Native way of knowing the universe, the world and the human condition" will be coming to UVic in a university based program form, says Ken Coates, professor of history at UVic.

"We are just at the stage of putting together the curriculum for a proposal, though a department would be a bit strong at this point," said Coates.

There will be two complimenting courses available by fall 1990. They will be multi-disciplinary courses of 1.5 units each, meaning 13 lectures a term with different topics and lecturers for each lecture.

"We want to involve Native people in the design and presentation of the program, they will actually be a part of the curriculum," he said.

Coates said often the problem with Native Studies Programs that they are trying to avoid here, is they have a tendency to treat native people as objects, lumping them in with Medieval studies and the studies of rocks and so on. Coates says treating
Native Studies like other courses would be very inappropriate.

Though there is a large number of people on campus involved in aboriginal issues, and not wanting to discredit those holding degrees, Coates wants to involve a combination of degree holders and indigenous people from reserves and elsewhere outside the university community.

"To have an impact on campus, aboriginal people are required in the curriculum," Coates says.

"We certainly want them to feel comfortable with the courses, designing them . . . allowing Native people to participate is essential, and we feel certain it would give them a certain sense of ownership with regard to the material. We value their perspectives and want them to share them," says Coates.

The courses to be offered in 1990 will cover a wide range of issues. Coates doesn't want to typecast Native studies, rather he would like to see students introduced to the broader aspects of the subject; native attitudes towards environment, pollution, politics, global issues, showing that Natives have a much broader perspective on the world outside their own society, yet involve a lot of discussion.

Coates hopes these courses will take the form of a thematic study, changing from year to year.

"For example, the first will focus on the environment because of the oil spills recently," he says. Other topics may include administration, self-government, and social issues.

He says native students will be more comfortable on campus if these courses are available. Very often, there is little or no effort to draw native students in when they arrive on campus despite efforts on behalf of some at the university to put forth native perspectives.

Ron Green, fourth year Fine Arts student, feels the program will be "very worthwhile. A lot of communication has to take place if Native Studies is to develop."

As it is, he feels that many Native students consciously seek out courses that relate to them; for example the anthropology department offers aboriginal studies courses.

The school of Public Administration in coordination with University Extension will be mounting an option within their Diploma of Public Sector Management in administration of aboriginal governments.

Rhordon Wikkramatileke, program coordinator, says, "The program will consist of the development of new courses in aboriginal administration which students can access through the University Extension or through the Diploma of Public Sector Management."

There will also be a summer institute of aboriginal administration on campus, the first of its kind.

"We intend to draw on the courses Ken Coates is planning to complete the Aboriginal Government Program," Wikkramatileke said.

"Native government is something of growing interest, it (Native issues), is very exciting as it represents the kinds of initiatives the School of Public Administration and the University Extension can collaborate very fruitfully on," he says.

Hemer Foster, law professor, says though UVic has offered native law for four or five years, with increased awareness in the community, they are expanding the program to two courses in Native law.

The first will cover the history and fundamentals of Native law, including colonial contact and subsequent treaties made then in a comparative context with the U.S., New Zealand, and Australia.

The other course will deal with Indian lands and Indian governments. Contemporary cases and problems will be explored in a practical approach. It will cover such issues as self government, land titles and so on.

"Indian law is a legal system in itself," Foster says. "Indians have a legal and moral claim to our resources. No one can disagree that common law in the past has been unfair with regards to Natives."

"I'm dropping a law history course to teach one of these new courses next year," Foster says.

The Law School is branching out into the field of native law without additional funds; however, Foster says for a program to develop at UVic, money will be a factor. Meanwhile, he says there is growing demand and interest for native studies courses.

Like Ken Coates, Foster intends to integrate native people into the design and lecturing of the courses. Coates says, "these programs are truly overdue, we've done our best to keep them invisible for long enough, if it (an awareness of native issues) doesn't start here, it won't start anywhere." □

Beyond Quiet Rage: Kindling for activist fire

by Janice Simcoe

In 1912, my tribe was moved from a fertile, lush lakeside to a dry, barren piece of land twenty miles away because my people were living too close to whites. My grandfather, who lost a leg in World War One, later participated in a Poppy Drive for the Canadian Legion and brought in the most donations but still was refused admittance into the Legion Hall; there was beer in there and my grandfather was considered a minor because of his bloodline.

In 1985 as part of a magazine project at Camosun College, I wrote a piece called "Quiet Rage." It spoke of my feelings about being an Indian growing up in a white world. I spoke about my tribe and my grandfather. I spoke about being called a dirty little squaw by my first grade teacher when I misbehaved. I spoke about the anger I felt because my people seemed missing from my high school history text books — except for the odd barbarous deed they may have perpetrated on some unsuspecting white folks.

I ended the piece with a confession of the quiet rage that lives within me. It's not constant, but it works its way to the surface at occasionally unexpected moments, and other times, when it would seem it should come rushing out, it lies dormant.

At the time I was thirty years old, a first year student who was in the process of realizing that the study of history might help answer some of the questions that had plagued me since childhood. I thought then that assimilation was the answer. We should adapt to the society we live in and then, maybe, they'd let us be Indians. It seemed only fair, tit for tat. But now I'm a little older, a graduate student, and I seem to know less now than I did then. I no longer have any easy answers.

Through these years of schooling, though, I have learned more about those things which then embittered me so much. The removal of my tribe was, by Canadian law, perfectly legal. The Expropriation Act of 1911 stated that municipalities could expropriate Indian land for "general public benefit" — what was my great-grandfather's home is now part of Couchiching Park in Orillia, Ontario. Moreover, we were moved, supposedly, for our own protection. If reserves were placed far enough away from townsites, it was believed (or at least stated), that we would be protected from the temptations of "immorality, chicanery, and liquor traffic."

If they wanted to vote, drink, become educated, or enlist in the regular army, they could only do so by surrendering their status and identities as Indians.

I also learned that although Indians were allowed to fight and die for their country, they were not given permission to be adults and Indians at the same time until shockingly late in our history.

If they wanted to vote, drink, become educated, or enlist in the regular army, they could only do so by surrendering their status and their identities as Indians. The ban on higher education and career army participation was admittedly only in effect for a short period, but it was not until 1951 that Indians could drink in restaurants or public bars (it was even later that they could carry off liquor for consumption in their homes), and it was not until 1960 that Indians were permitted to vote in federal elections. Whether we are good voters, drinkers, students, or soldiers is not the point; these are basic adult privileges in our society and they were denied to us.

As for my public education, I believe now, and I hope not naively, that any teacher who called a student a squaw, dirty or not, these days would be dismissed, or at least severely reprimanded. And I know that some study of Indian culture and history is included in most elementary and high school curricula. Is this knowledge enough though? Does it do anything to dispel or even temper the rage that still gnaws at so many of us?

I think that knowledge helps. I think that ignorance is harmful. My knowing why and how so many injustices occurred doesn't remove the original anger of my first perception, but it does provide a means for me to distance myself from raw emotion. This accomplished, I can then search for workable answers to the innumerable questions that we as Indians and, in a larger context, we as Canadians (native and white), must ask.

We must look at ourselves as individuals as well as in terms of groups. It has probably been noticeable that I refer to myself as "Indian" rather than "native." In B.C. the term tends to be "native"; in Ontario, where my people are from, we usually call ourselves Indians or refer to our tribal names (Ojibwa in my case). There are regional and tribal differences. And there are individual differences. Some Indians, or natives, want to be integrated into the larger society. Others want a separate society, one in which they can celebrate and live by their own traditions without interference by Euro-Canadian customs and technology. Others, and I think this is the largest group, are looking for a place somewhere in between.

As a group, I think it's safe to say, we want self-determination on our own turf because other ways haven't worked. We want land claim settlements because, particularly in British Columbia where few treaties were signed, that is an historical right. We want an end to overt and covert discrimination because it's defeating.

We want self-determination on our own turf because other ways haven't worked.

There is no reason why these ends cannot be achieved without hurting Canadian society as a whole. It would be better for everybody if we were not discriminated against and if we had the opportunity for an equal, and in individual terms, relevant education. For our children (both native and white), it would be better that our forests and valleys and islands not be raped for fleeting economic gain.

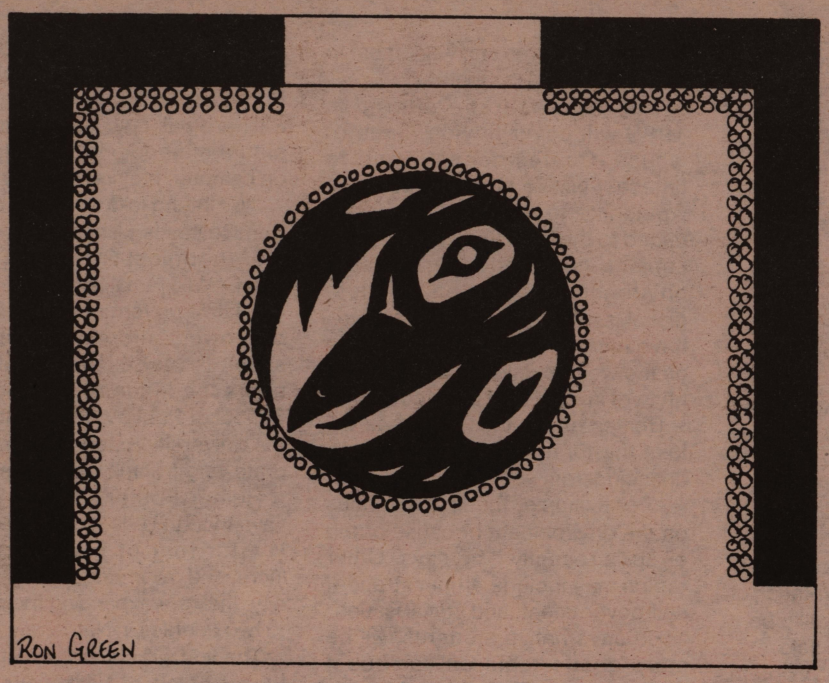
For our society, it would be better to settle long-standing disputes and get on with what lies in the future. Morally and financially, it makes sense that we run our own courts and business affairs in remote areas. In terms of long-run expenditure, it is logical to allow us self-sufficiency.

Will we be able to convince our governments and our courts and the rest of Canadian society of this? Can we do it while we are seething with rage and some of our fellow Canadians are brimming with loathing? I don't know what we can do about the loathing; those infested with it are probably going to have to work it out on their own. But as far as our rage goes, it's a great kindling. I doubt that many of our present movements could have gotten started without it. And I doubt that it is ever going to completely go away. There are too many reasons for it to exist.

But there is a need for at least some of us to distance ourselves from it, to stoke the fires that the kindling started, to search for a way of life and find, or create, a part of society that won't fuel such a great amount of impotent anger in our children as we have had to live with ourselves. If we can do that, without giving away who we are in the process, our future will be more joyous than our past. □

Editors' note: Janice Simcoe is currently an M.A. candidate in the faculty of history. Her thesis is on Native Canadian culture. She stresses "Beyond Quiet Rage" are the thoughts of *one* Native women and the reader should not regard the piece as representative of the diverse Native Canadian community.

The Button Blanket



Native I

From Bark to Blanket: A short History of Ceremonial Robes

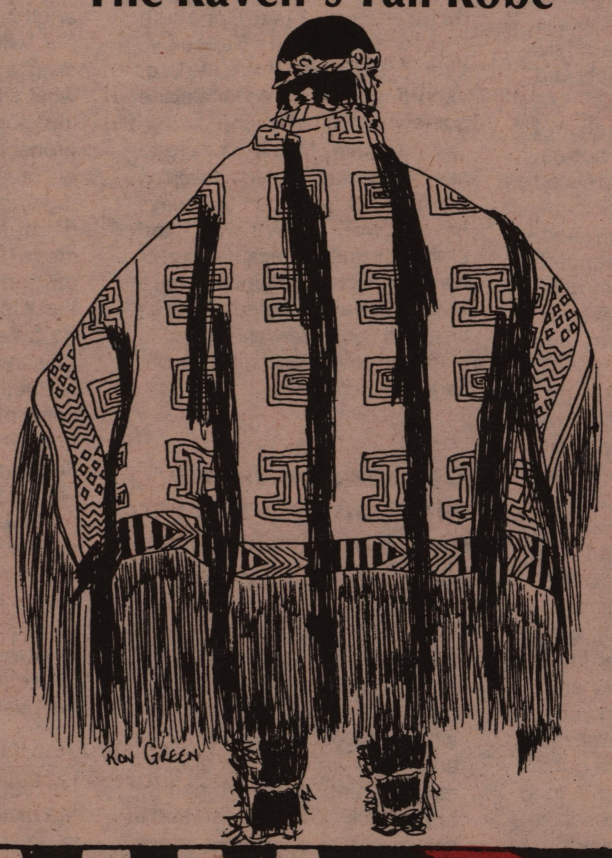
by Ron Green

For many generations along the Northwest Coast, the aboriginal people have shared and transformed cedar, making use of its abundance. Objects of pride, both for everyday use and the great winter ceremonials, were created. The fibre enabled the tribes to fashion circular capes and rectangular blankets which illustrated family and clan histories, duties, rights, and privileges.

The art of weaving containers for carrying and food storage was already at a height of perfection when European explorers made contact. Even before European contact, women were weaving with a twining technique of suspending the warps (the vertical lines of a cape) from a single horizontal beam. Occasionally the cedar bark would be supplemented with mountain goat wool to make the apparel soft and warm.

The legendary first Dancing Blanket was made entirely of mountain goat wool and hair and did not have any cedar bark. This robe was know as, "The Raven's Tail". Patterned in bold black and white designs, it predates the better known Chilkat Blanket. The rectangular Raven's Tail contrasts both in execution and design, to the five-sided Chilkat robe. Its geometric patterns, and thick long tassels, attest to the women's cunning and expertise in their transition from weaving cedar to weaving wool.

The Raven's Tail Robe



No one knows which tribe or tribes the weavers came from. There is little recognition of this style of weaving among the indigenous people and no memory of its manufacture.

There are only eleven of these historic robes left today. They are housed in major museum collections around the world: six in Europe, four in the museum of Anthropology and Ethnography in Leningrad, one in the National Museum in Copenhagen, and one in the British Museum in London. Of the five robes in North America, only two are complete.

Legend tells of how weaving in the Chilkat style originated among the Tsimpshian people, who passed it through trade and marriage to the Tlingit tribe living around the head of the Lynn Canal in Southeastern Alaska.

The Chilkat Dancing robe has been called the "Ultimate in regal apparel". Its characteristic five-sided form, richly fringed, with striking black and yellow bands bordering a complex tapestry of eyes, fins, or feathers, is instantly recognizable. A weaver took at least a year to twine such a robe. Daily progress was comparitively slow; a good weaver could complete a small face in about ten hours.

Once European contact had been made (with the visit of Captain Cook in 1778) trading expeditions began to arrive with woolen materials consisting of blankets, primarily from the Hudson's Bay Company, and yardage such as flannel and broadcloth. With new materials, the labour intensive weaving of robes slowly gave way to a quicker and bolder form.

The coastal people again showed their originality by transforming these materials into a blanket for ceremonial use which departed in shape, but not in design from the older garments. The irridescent pearl button became the desired article to replace the old style of attaching bone amulets, puffin bills, dentalium shells, and pieces of abalone. These buttons were combined with a blue cloth and red applique to produce a striking new kind of ceremonial garment.

As spectacular in its own way as the Chilkat blanket, the robe known as a "Button Blanket", is entirely a product of the period of white contact.

The Westcoast Nootka, Kwagiulth, Heiltsuk (Bella Bella), Haida, Tsimpshian, Gitskan, Nishga, and Tahltan/Tlingit tribes were all producing and wearing these blankets from the latter part of the nineteenth centrury.

The only Northwest coast groups that did not accept the Button Blankets were the Salish-speaking peoples of Southwestern British Columbia and Northwestern Washington State. They had their own style of robe, and a number of Salish artisans have recovered the traditional weaving techniques and designs of their area. □

The Prince Taken Away

In a time when the people
tion and food was very
prince lived with his aunt an

Far away in another count
slowly dying and nothing
comfort him. This Salmon
weaker and weaker, and the
nothing for him.

Once day, the young princ
ions came back from a fruitle
gry and tired. The prince kne
only one dried spring salmo
den it, thinking that no-one
hunger, the young prince we
and took the salmon to roast

Once he did this, the great
better and was able to get up
been saved by the young p
long distance from here. No
and bring him here, that he m
a while." Several canoes we
the voyage, to fetch the your
saved the great chief.

The Salmon people arriv
young prince lived and requ
their chief, that he join them
ter. The prince did so and wa

Once they arrived at the S
lage, the prince was taken t
many men in shiny robes. As t
senger called out, "Master
here. We bring him to you."

"Come in, my nephew, I ha
you. Had you not taken me fr
your greedy aunt had put
been long dead. She was so c
nearly choked and died. Bu
saved me. So come, sit by me

From a
1948 - 49 by D
recorded by

Two Tshimpshian wome

Indian Art and Legend

y by the Salmon

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ery scarce, a young
and uncle.
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ng could be done to
on Chief was getting
the shamans could do

rince and his compan-
itless hunting trip hun-
knew that his aunt had
mon left and had hid-
ne knew. Weak from
went to the food box
ast and eat it.
eat chief suddenly felt
up. He said, "I have
g prince, who lives a
Now get ready to go
e may stay with me for
were made ready for
oung prince who had

rrived to where the
equested, on behalf of
em to meet their mas-
was taken away.
he Salmon Chief's vil-
n to a great house by
As they went in a mes-
ster, your nephew is
u."
I have long waited for
e from that box where
ut me, I would have
so covetous that I very
. But it was you that
me and feast." □

m a story as related in
y David Swanson and
d by William Beynon.

men in headdress and full regalia

Gunarhnesemgyet Races to Save his Wife

One day, the wife of the great hunter, Gunarhnesemgyet (Goo-nar-nees-sem-get), was walking along the beach. She saw a dead white sea otter drifting near the shore and ran down to get it. She stepped into the shallow water, but the sea otter kept drifting out. She reached for it but the water was too deep. She fell, and the sea otter, springing up, took her off with the aid of other sea otters.

Gunarhnesemgyet did not know what to do. He called her many times, but she did not answer. He sat down by the edge of the water and wept. Though he continued to call her, he received no reply.

A Blackfish which had seen everything, swam close and asked, "Why do you cry?"

"The sea otter has taken my wife, and she is dead," Gunarhnesemgyet answered.

"I will take you to where your wife is," said the Blackfish. Gunarhnesemgyet then climbed onto the whale's back and raced away.

After some time, Gunarhnesemgyet saw his wife far ahead of them, and many sea otters. But, by the time he had arrived to where they were the sea otter went under water and did not emerge again. The Blackfish and Gunarhnesemgyet were too late, the woman had been taken into the home of the great sea monster. "I will take you to the entrance," said the Blackfish and when you go in, you will find what you want."

The Blackfish dove and when they were at the entrance, Gunarhnesemgyet jumped into the doorway and went up the path. He had not gone far when he saw sitting in the path a huge double-headed monster. It was asleep. When it breathed it emitted sounds like thunder. Gunarhnesemgyet became afraid and did not know what to do, so he crouched down to hide. Then someone came up to him and asked, "Have you any fat?" It was Mouse Woman. "Have you any fat?"

"Yes, I have lots of fat."

"I will take the fat from you and help you get what you came after. You must do what I tell you," said Mouse Woman.

Inside, she went to where Gunarhnesengyet's wife was sittng and said, "Get ready to go away with your husband! He will give a feast and will take you away." Mouse Woman then said to the monster that a great grandson of his was going to give a feast.

The monster then knew that Gunarhnesemgyet had gotten past the double-headed guard. He called Gunarhnesemgyet in and asked him to sit down. Mouse Woman then got the fat ready, and said, "Your grandson has brought you food, which he will give you." Fat was the best food, and all the supernatual beings of the waters wanted it. When it was all eaten, the monster became sleepy and dozed off, as did all those who had eaten.

When they were all asleep, Mouse Woman called to Gunarhnesemgyet and his wife emerged to where the Blackfish was waiting for them, and it took them back to their village. □

Artwork and border design by Ron Green

From a story as related in 1916
by Sam Lewis and Andrew Jackson
and recorded by William Beynon.

Students protest funding ceiling

OTTAWA (CUP) — Native people in Canada are not going to let the federal government change its post-secondary education assistance program quietly.

Hundreds of students and supporters staged demonstrations across the country March 22 to drive home their dissatisfaction with the gapping of the program's funds, which sends 15,000 native students to college or university a year. The changes come into effect April 1.

Besides cutting funding to eligible students from $7,432 to $4,800 a year, the new proposal chops the number of months for which natives can get funding by half.

Money for daycare, special lab clothing and tutorials will be eliminated. And the choice of schools will be limited since the government will only pay for tuition costs at the closest post-secondary school and has substantially reduced travel allowances.

Native students were first hit with enrollment limitations last year when the post-secondary education budget was frozen at $111 million. This year it has been capped at $131 million and students have already been turned away from some schools, according to activists.

Native people have not had time to study and respond to the effect of the proposed limits, according to Bev Scow, a University of British Columbia student and co-ordinator of the inter-campus Native Student Network, a provincial lobby group.

"We were expected to respond in five months to a policy they've been working on for five years," said Scow, who added native students want a moratorium on the implementation of the changes until they can form a consensus on post-secondary educational funding.

The real issue, said federal Indian and Nothern Affairs Minister Kim Campbell, is the philosophical one of whether post-secondary education should be guaranteed as a treaty right. The government's position, she said, is that only public school is a treaty right. Yet the federal government has covered post-secondary costs in the past.

The network views the new policies as "a means to undermine the federal government responsibility to Indian people based on an aboriginal right, treaty rights and fiduciary trust responsibility," states a press release.

Campbell said the changes are the result of faults in the program which have seen large particiaption rates for native people but a low graduation rate.

"We're trying to tighten up the program to encourage students to complete the program," said Campbell.

Campbell said some bands which administer the program themselves have even been more strict in ensuring students complete the program. "When you give bands control, they tend to take the same approach," she said.

As for funding, Campbell said, "We feel it meets current needs. We think we have enough funds to meet the needs."

But Scow said the participation rates of native people — those accepted to post-secondary institutions — is rising 16 per cent, while the budget is rising only by 10.

With less than 10 days left before the changes are imposed, native students across the country took action.

In Halifax, close to 150 supporters crowded into the Dalhousie University student union building. During the 20-minute gathering, a traditional Mic Mac drumming and chanting ceremony was held. Mic Mac Friendship Centre director and elder Noel Knockwood conducted a sweetgrass ceremony and said a prayer. The group then marched to downtown Halifax. The chair of the provincial lobby group, the Students Unions of Nova Scotia, made an appearance.

According to activist Maureen Googoo, about 140 Nova Scotia students will be affected by the changes. Students also gathered in New Brunswick.

In Ottawa, 600 to 1,000 marched two kilometres to Parliament Hill, waving placards for two hours before meeting back at a gathering of the Assembly of First Nations.

In Thunder Bay, 200 demonstrators from area high schools, Lakehead University and Confederation College were stopped from entering the federal Indian Affairs department office building by police. Seven did get in, and planned a liquids-only fast. But management asked the seven to leave at closing time. They did.

The protest mirrored a week-long hunger strike in October held in the office building.

According to Indian Affairs official Ken Williams, about 1000 anti-capping protestors stood outside of Canada Place, a plaza housing most federal offices in Edmonton. Williams said he was informed that 150 to 200 people rallied in Calgary. Demonstrations were also held in Lethbridge and Winnipeg.

Over 150 picketers staged a peaceful, five-hour demonstration at the Indian Affairs office in Saskatoon. The change will directly affect 50 students of the University of Saskatchewan. In Regina, over 100 stood outside the legislature. The largest demo took place in Prince Albert where 500 picketed the city's Indian Affairs Office.

Over 300 people, bussed in from Kamloops (300 miles away) and Squamish rallied in downtown Vancouver. Noted geneticist and University of British Columbia professor David Suzuki spoke. Protestors also gathered in the northern B.C. town of Terrace. □

Hunger strikers fed up

by Lisa Langford

Native students are protesting a federal decision to cap funding for tuition and living costs which students say are covered by treaty agreements.

Eight northern Ontario students are fasting to protest the new policy.

They met with Deputy Minister of Indian Affairs, Harry Swain. The meeting did not address the policy because the protestors will not end the two-week hunger strike until a moratorium is called, and Swain will not speak with them until they cease fasting.

Swain refused to support a moratorium despite pleas from New Democratic MP Robert Skelly.

The new policy has crucial implications for education development among native students, said Bev Scow, co-ordinator of the Inter-Campus Native Student Network a provincial lobby group who supports the hunger strikers.

Scow said the government should "encourage momentum among native students getting an education," rather than remove opportunities for them to receive a post-secondary education.

"Native students have been encouraged to go on to vocational schools. They (the government) want to keep us in the labour force," she said.

Past native post-secondary funding programs were based on 'E-12' guidelines set up in 1973 to encourage qualifying native students to advance their education. Scow said the program was a "fragile process", and as more students qualified for funding over the past ten years, the program budget was capped in 1987. She said 1,000 students were denied access because of the cap.

Eight years of funding for PSE was provided under old provisions, the new policy allows for native students to "have one chance to get their degree and will lose their grants if they do not succeed," reported the Globe and Mail yesterday.

Swain said eight years is not needed for a complete education.

He said the policy was fair and that if a student took eight years to complete a bachelor's degree, funds should be withdrawn.

"I think it's time we started rewarding success and not effort," Swain said.

Swain disputed claims that treaties guarantee tuition coverage and said the new policy covers more than the minimum required by treaty agreements.

Scow challenged government claims that five hundred native bands were consulted when forming the new funding policy. She even if that number was correct, she does not believe the majority of them supported the policy change.

Scow wants to see correspondence between the ministry and native groups on the issue.

She says the ministry of indian affairs is where bureaucrats cut their political teeth before being transferred to higher profile departments.

"They hone ministers in Indian Affairs at our expense," Scow said.

"(Pierre) Cadieux is Minister of Indian Affairs now, but it's (now defense minister Bill) McKnight's policy he's selling,"

Scow said students involved in the InterCampus Network fully support the fasting students.

"We are being oppressed. We are forced to react to meet the needs of our people." □

B.C. gets ambitious

by Deanne Fisher

VANCOUVER (CUP) — A provincial task force created to increase native participation in British Columbia's post-secondary educational system could undermine the responsiblities of the federal government, according to a student leader.

"Native people recognize themselves as nations, and only deal with the federal government," said Bev Scow, a University of British Columbia student and co-ordinator of the inter-campus Native Student Network, a provincial lobby group.

"This (task force) must not underemphasize the obligations of the federal government.

"It is for these same reasons that native people oppose the Meech Lake Accord," said Scow.

Scow said she is particularly intrigued by the provincial government's timing — the task force's creation was announced three days before a March 22 nationwide protest over the capping of native post-secondary education funding by the federal government.

Federal Minister of Indian Affairs Kim Campbell was not concerned that her department would be relieved of any responsibilities. "I think (the task force) is wonderful," she said. "I think what the provincial government is doing is assessing the needs and services (of native education). Our job is funding the students."

Provincial Advanced Education Minister Stan Hagen said in a press release that the committee — made up of 18 band members and post-secondary faculty — will "focus directly on making post-secondary education relevant and advise on how post-secondary institutions can exhibit a sensitivity to and respect for the native culture and lifestyle."

The Provincial Access Report, released in October, 1988, pointed to the under-representation of native people in post-secondary education and recommended the government "take immediate steps" to improve the situation. □

New voice comes to CFUV

by Raymond Frogner

On January 12 Larry Bird had never seen a radio studio in his life, three days later he was hosting CFUV's inaugural native affairs program "Native Voice".

After three months on the air Bird and his show have grown into a vibrant and topical native affairs program.

Native Voice was the brainchild of CFUV management but under the collective title of The Vancouver Island Native Voice Society, native volunteers have managed and produced the show.

Training for is provided by Dianne Pearce whose 30 years of broadcasting experience includes stints with the CBC and the creation of two other B.C. native radio programs in Creston and Kelowna.

Lundy Sanderson, the former head of broadcast journalism at BCIT, worked with Pearce in the past and is lending his expertise to CFUV.

The program was established with two primary goals: to preserve and promote B.C.'s native culture, and to provide a means of communication between both native groups on Vancouver Island and between native and white communities.

Bird says the need for such a program is long overdue.

"If people don't hear our side, away we go with the stereotypes."

Janice Simcoe, a masters student, agrees the need for communication is urgent.

"The value in the show is that we can realize we can communicate on certain levels (beyond the political) without making ourselves naked and feeling as if we're baring too much."

To a degree, says Simcoe, native culture also hinders their involvement in media.

"It's a strange medium if brought upon a country reserve. Coast Salish have a traditional lack of willingness to speak out because it's considered rude and arrogant. Arrogance is considered a great moral sin. One earns the right to speak by growing old and wise," says Simcoe.

But Pearce has been impressed with the adaptability and commitment of the volunteers producing the program.

"The most amazing part is when working with the people coming on board, you hand them the skills and they run with it."

Pearce credits CFUV for giving Native Voice a chance. "I can't give CFUV enough credit. Their cooperation has been solid right down the line."

Such opportunities don't arise often, she says. "Although this is volunteer, in other cases we've really had to struggle for funding. Fight is probably more accurate, but it's a more political word."

Although Pearce is quick to describe "Native Voice" as "the most exciting adventure of (her) working career," she stresses it is primarily a native effort. "However well intended (help is), natives best serve and understand their interests."

Bird agrees natives must have a strong input and is grateful for the opportunity.

"Natives never really have their interests handled by any other station in town. We have a good listening audience and with the power boost we couldn't ask for a better situation," notes Bird.

"They (CFUV) gave us an opportunity to change our lives, to go from disfunction to function." □

Staff awards

Rookie journalist of the year ..... Oliver Ho
Keener of the year ..... Jodie Stockand
Story of the year ..... Francisella research at UVic
Most controversial story off campus ..... UVic cheerleaders saga
Least controversial story on campus ..... UVic cheerleader saga
"My digits were made by Stradivarius" award ..... typesetter Noreen Firtel
It's not a date award .. David Bigsby and Jenny Nicholson
Most divinely inspired ..... Barry Taylor

Lots of hugs and kisses to — The AMS Graphics Shop, Kenzie & Philippa in the general office, Ian Stewart for his compassion and understanding, Lisa Langford, CFUV, Dave Clode (aka Jim Morrison) for his historical perspectives, Elvis for always being there, Alex Tabbarok for keeping Ayn alive, Ernie Fedoruk for not suing us, CUP, all the letter writers (even if we disagreed with you).

ARTS AND ENTERTAINMENT

Peter Pan: A feminist reflection

by Joanne Wallace

Like many other children of the '60s, I snuggled down in front of my TV last Friday to watch one of my most cherished childhood memories; Mary Martin's performance as Peter Pan. Eagerly I waited for that sublime moment when Peter would sail in the nursery window, teach Wendy how to fly, and then whisk her off to Neverland for a thrilling magical adventure.

Well, Peter's story has not worn well over the years. My initial excitement turned first to curiosity (gee, I thought Wendy was a little more important in this story), then to a feeling of acute disappointment (gosh, the boys are having all the fun!) and finally to out-and-out disgust: is she really offering to come back every year *to do his spring cleaning?*

The feminist within me howled in outrage! Was this my favourite story when I was a little girl? This . . . this insidious parable that painted little girls as mommies-in-waiting and little boys as carefree rogues who never really had to grow up? I began to vow that no child of mine would ever see this movie.

But then I remembered Tiger Lily, the beauteous Indian princess. "Aha!" I thought. "all is not lost — here comes a strong female character." Tiger Lily danced onto the screen. She was white. She was blond. She was dumb. She said "Ug-a-wug-ah," and very little else.

I thought about how it might feel for a Native woman to see this. I thought about how impressionable children are. I began to get that sinking feeling that things are never, ever going to change. And then I turned off the TV set and went outside to look at the stars.

In a way it seemed silly to ban Peter Pan from the book-shelves and video libraries of my future children. After all, I had been brought up on Peter Pan and had still managed to become what I hope could be called a socially responsible feminist. Besides, this is the kind of thing that gets us labelled "fanatics" — banning Peter Pan is just as silly as refusing to be called anything but "Ms.", or insisting on the title of Chairperson instead of Chairman. Why not fight for something really important, like state-funded daycare or wage equity programs?

Well, the truth is that all of these things *are* important. Terms like "Ms." and "Chairperson" overturn the assumptions that women are defined solely by their relationships to men and that men are doing all the important jobs. Little girls brought up on Peter Pan and Wendy will have to fight hard for this new vision of womanhood when they grow up — they will not be able to claim it as their birthright.

Likewise, children of either sex who are fed images of native peoples as comical dancing savages will have a similar fight to overcome such stereotypes. Wouldn't it be better to teach them the truth from the very beginning?

In the end I decided not to discard Peter completely. Perhaps a re-telling of the story, accompanied by a cautionary explanation, might be a more effective way of making my point. So I went back inside to watch the rest of the show. But I went with that bittersweet feeling that comes when we find our childhood icons tarnished with age. □

Joe's the beef in this play!

by Raymond Frogner

David Fennario's play *Joe Beef, a History of Montreal* is subtle. Like a boot in the face.

Even when Fennario and some members of UVic's theatre department read bits and pieces Monday afternoon in an impromptu, workshop setting, his "bitch and grind" style came through forcefully.

Fennario is the quintessential legacy of Point St. Claire, one of Canada's oldest working class communities. His plays depict the working class with a vengeance. Socialist rhetoric, dogma, sloganeering-whatever his critics have fallen short without recognizing the beer parlour culture breathing life into his work.

Joe Beef is a historical perspective of Montreal written from the bar stool perspective of the renowned Montreal labourer's pub. To Fennario, Joe Beef's represents an undiscovered cornerstone of Canada's history. Joe Beef and the people who relaxed at Joe Beef's "did much more for the building of Point St. Charles and Canada than any of the sheister lawyers who are celebrated as the fathers of confederation."

To exemplify the Canadian labourer's culture, Fennario uses a stark stage, equipped with a fully functional wet bar.

Much of the text is presented in rhyme and song-old folk tunes, popular rhyme, hymns. Fennario synchronizes the music and context of these sources, weaving them into his brand of temperamental socialism. The products are surprising twists of wit and transition that take an edge off his broadshouldered political stance.

Fennario remains the bad boy of Canadian theatre. His worst reception was at the National Theatre School of Canada which, says Fennario, never does Canadian plays.

"Most playwrights and poets are either anti-labour or apathetic," notes Fennario.

Though well-received, Fennario said he felt this attitude in the audiences reaction Saturday night at his performance at Open Space.

Fennario is currently plying his trade at the Black Rock Theatre and Sentaur in Montreal, still writing on the fringe. Histrionics aside, *Joe Beef* encapsulates his approach to theatre.

"I was a socialist before I was a playwright. I grew up working class. I wouldn't go within two miles of a theatre class. Who's in theatre but a bunch of middle class kids prancing on a stage? I saw two plays growing up-one because we had to do Shakespeare in school, the other because my girlfriend was in it."

Fennario 'admits' to writing six plays. His work continues to dispell the notion of objectiveness in creativity. For Fennario, "the man who says art has no message is the same man who would step over your body in the street while admiring the architecture." □

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XTC not a lemon

by Andy Stonehouse

XTC
Oranges and Lemons
Virgin, 1989

Original British new-wavers XTC have finally released a new album, *Oranges and Lemons*, and display their trademarked mix of brutal cynicism and airy pop perfection, with a more pronounced move towards the sentimental.

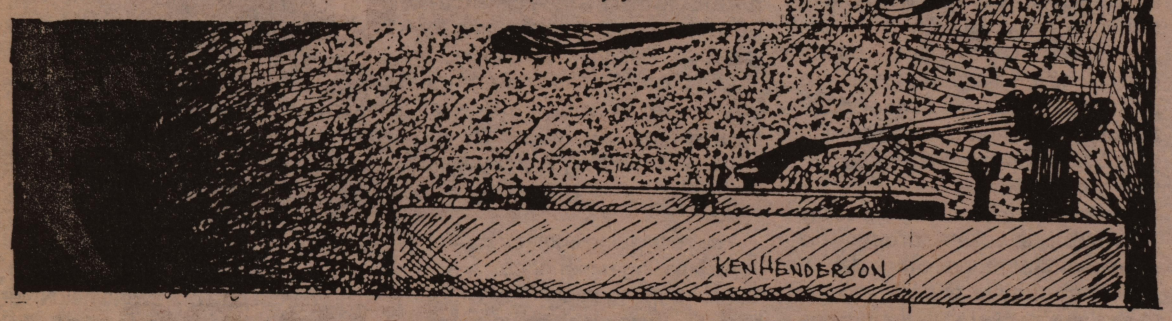
Their first release since 1986's *Skylarking* (which yielded the controversially agnostic hit "Dear God"), *Oranges and Lemons* shows XTC spanning musical styles and producing songs with widely varied artistic weight, from the cheezy coronet in the appropriately titled "Cynical Days", the touch of South African jit in "Poor Skeleton Steps Out", and a bizarre country tinge in "Scarecrow Steps Out".

The songs are a cross between some of the band's most painfully pleasant attempts to create popular music, and the somewhat subdued but entirely acerbic XTC we've become used to.

They've already had a near-hit single with "The Mayor of Simpleton", and the E.L.O.-esque "The Loving" is getting heavy airplay on progressive rock radio. The old bile returns in the angry "Here Comes President Kill Again" ("Hooray we'll stack body bags for President Kill again / Ain't democracy wonderful / Them Russians can't win").

Overall, the softer and sweeter wins out. After 12 years of fringe popularity (being too popular for college radio and too weird for top 40), XTC may have stepped into the land of multiple unit sales. These are guys with families and children to support — as a result, the whole fourth side of the album is devoted to songs to the pleasures of parenthood ("Hold Me Daddy" and "Pink Thing").

Take it as you will. Fans of the older and more bitter XTC may be a little disappointed, but the masterful pop and melodic sentimental pessimism of **Oranges and Lemons** is quite enjoyable. □



Bruce Cockburn is back

by Jennifer Nicholson and Julian Ferguson

Bruce Cockburn
Big Circumstance
High Romance, 1989

What has Bruce Cockburn been up to in the three years since his *World of Wonders* tour?

Taking it easy? Living the high life?

Not exactly. Actually, Bruce has been travelling this world of wonders, but not as a tourist.

Cockburn has dug up powerful inspiration for *Big Circumstance* after exploring the struggles in Mozambique, Central America and five weeks of travelling Nepal by foot, on behalf of U.S.C., a Canadian third-world development agency. Cockburn has also spent considerable time in the Queen Charlotte Islands with the Haida Indians in 1987. Bruce has a lot to sing about.

Releasing seventeen albums since 1970, Cockburn has proven his remarkable songwriting and musical expertise. Add this to a deep concern for social issues, including aboriginal rights of Canadians, world-wide environmental problems, human rights abuses, and you have purposeful, soulful music. Vintage Bruce Cockburn.

In terms of social awareness, *Big Circumstance* covers the spectrum.

Environmentally, this album despairs of an atmospheric nightmare. The opening cut, "If a tree falls" seems custom fit for B.C. politics with the continuous satirical chant, "Cut and move on". After mentioning "mangey B.C. hills", he poses a question that should hit our province with conviction, "What kind of currency grows in these new deserts, these brand new flood plains?"

Another ecological perspective is raised in "Radium Rain"; a soulful reflection of Bruce's experiences of performing in West Germany days after the Chernobyl accident.

This album is not exclusively guilt-ridden ballads of destructive society, it offers a few messages of hope amongst it's plea for reform. "Don't feel your touch" is a gentle love song which adds a personal touch to a wide-spanning record.

Cockburn's music continues to evolve with each new release adding a slight variation; this album includes a few instrumental changes and a fuller sound.

This sound is evident on "Gospel of Bondage", with strong, haunting vocals sending musical shivers up and down your spine. This is heard in "Where the Death Squad Lives", and "Tibetan Side of Town", which consists of an extensive arrangement of heavy percussion, electric keyboards, and a strong vocal backing accentuating Cockburn's hypnotizing acoustic bass string beat.

Big Circumstance returns Bruce Cockburn to an acoustic sound, and a refreshing back to basics approach: recording directly off the floor, few overdubs, no editing and a minimum of takes.

Cockburn's albums are always from the heart, but this one digs deepest with soulful vocals and chilling subject matter.

As Bruce sings in a cut off side one, "Big circumstance has brought me here" If "here" is a musical reputation as an artistic agent for global justice, these circumstances have brought him to the right place. □

Perspectives on Plath

by Jodie Stockand

Four women attired in antiseptic white smocks, one sitting on the floor, the others arranged on the balustrade where the lighting gives the impression of a jail cell. All had their backs to the audience. In the background Sylvia Plath's voice reeks with acid bitterness. Silence.

Sylvia Plath, a dramatic portrait by Barry White is the story of the turbulent life, poetry and suicide of the writer of *The Bell Jar*. The April 4 performance/recital explores Plath's transformation of personal depression into art.

Five women recite from Plath's memoirs and works, as the others dramatize scenes, sometimes by being absolutely motionless.

Twelve poems were included in the performance. "Daddy" was performed by Dana Scheunhage, Megan Dennis, and Danette Bouchir who obviously put every ounce of angry emotion into the poem. It was most moving.

Dennis as Plath gave her perspective of blind dates in college: a young fellow (Bouchir), asks "have you ever seen a man naked?," Plath replies no. He suggests he remove his trousers, Plath consents. This done, she notices the "fish net" — like underwear. He explains," they're cool and my mother bought them." When he turned around in his semi-naked state, "all I could think of was turkey neck, and turkey gizzard," Plath said.

An enactment of Plath's treatment after her first suicide attempt is portrayed, shock treatment and all, as her thoughts on that time are spoken. Imagine a jolting body and Dennis' dull voice relating imagery of shapes and feelings.

"Tulips", performed by Bouchir was gripping. A vase of tulips was the focus of her speech, the awe and frustration Plath had for her life at this point coming through.

As the end of the hour-long performance drew near, the 'Sylvias' occasionally faltered, not surprising during a riveting, but nevertheless draining performance.

Director Margaret E. Doyle said after the show, "Even the rehearsals are exhausting." □

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SPORTS

New coach for dribblers

by Guy MacPherson

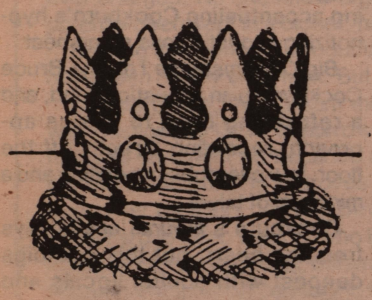
The King is dead. Long live the King. The successor to Ken Shields' 13-year reign as the UVic Vikings head basketball coach has been named. And to no one's surprise, it's Guy Vetrie.

The 38-year-old Vetrie is no stranger to Ken Shields, Canada West basketball, or the Viking system.

As a player Vetrie was an all-star guard for Shields at Laurentian University in Sudbury.

As a coach he took over a dismal University of Saskatchewan team and built a program which was respected throughout the country.

In his ten seasons at Saskatchewan the Huskies qualified for the national tournament three times, and he was named Canada West



coach of the year twice.

This past season Vetrie has been in Victoria attending the National Coaching Institute and assisting Shields with the Vikes. Why would a career coach leave one of the top teams in the country to study at a rival university? One might speculate that losing five starters to graduation was a contributing factor. But Vetrie's number one goal was to upgrade himself as a coach.

"I had been coaching for ten years," he said, and wanted to go back and "become a student, an assistant coach, and be able to expand my knowledge of the game, especially in the sports science background."

Shields has had such success over the past 13 years that some people see the new coach — any new coach — being in a no-win situation.

Obviously Vetrie sees otherwise.

"I see it as a completely opposite view. The community involvement is outstanding, the senior administrative support and their pursuit of excellence has been tremendous, the individual leadership within the athletic department, and there's a group of motivated coaches here at UVic."

That's great, Guy, but how does that translate into wins?

"The first-class operation allows coaches and athletes to do their jobs properly," says Vetrie.

So the Vikes have a new head coach, but don't expect too many changes. Vetrie played for Shields for five years, assisted him both at UVic and with various national teams, and has comes to appreciate the Sheilds system.

"There's been a lot of success with that philosophy and I guess you can say I'm a disciple of Ken's philosophy. There might be some changes in mechanics, but the basic philosophy will not stray too much from the past."

In the meantime Vetrie will concentrate on recruiting and meeting with his new team. At the press conference on Friday, two potential Vikings were introduced to the media: forward Chris Brinnen from Vanderhoof and guard Derek Walsh of the B.C. AAA champions, Pitt Meadows. The Vikes are looking for forwards to replace Jerry Divoky, Dale Olson, and Wade Loukes, who have graduated, but they do not want to pass on a small man like Walsh. Both Vetrie and Shields feel Walsh is the best guard to come out of B.C. in years.

Coach Vetrie also wants to sit down with last year's players "to discuss their future plans, where we see them going, how they see themselves progressing, and to formulate a plan and put that into place in the next month so that they can follow it in terms of preparing for the fall season."

In addition to coaching, Vetrie will be the sports information director.

Since he coached for ten years at the U of S, there will be a shorter adjustment period to learn his position.

Ken Shields will remain as athletic director but moves up to take over the head coaching job of the Canadian national team. □

The Zen of X-Country

by M. C. Schrafel

It's Thursday afternoon and it's pouring. The splash of cars on the road leaves a sickening feeling in the pit of your stomach as you pound along the edge of the trail by the curb, hoping to avoid getting splashed again. You're one of the nuts being aerobic in the rain as you run along Sinclair towards the stadium. By the time you get there, you're just verging on being drenched. But you're tough.

"What are we doing today, Ron?"

"Oh, we'll see, probably some track stuff," comes coach Ron Bowker's smiling response, umbrella raised. He obviously doesn't have to do this workout; just plans and watches. "Stretch first, go out and do a 20 minute warm-up run, then come back and we'll talk."

There's a feeling of foreboding in the stretching area. "Work out from hell today."

After running in the rain, it's strides on the track: 50m hard kick, 50m recovery back, eight or ten times. Then round and round the track to build speed. Three laps hard, one recovery; two hard, one recovery and so on. Some training days it's just distance; some days it's hills. Rain or shine, it's a workout.

This is how UVic varsity x-country champions are made: the loneliness of the long distance runner combined with the fatigue of pushing your body to an ever-increasing performance pitch.

If you ask the team members why they put themselves through this gruelling pace every other day — and when they're not training, on "light" days, they still put in miles and miles before they sleep — you'll hear everything from enjoying the speed or the feeling of a good run, to the desire to be able to excel on the track, passing someone, to relishing simply being able to go and go and go.

"We're a pretty eccentric, individual bunch," said National indoor 3000m champion Cath Dargie. "It's a very individual thing that demands a lot of self-will and self-discipline. That in itself, sticking with something, doing your run every day, is rewarding. Builds confidence, too, as you feel yourself getting better, knowing you can do it, that you've stayed with it."

On an individual level, that discpline has paid off this year for Dargie, and co-champion team mates Gary Barbar and Robyn Meagher, all of whom have placed consistently in the top spots of their runs this year.

Though it may not be the *sine qua non* of a distance runner's experience, racing, after all, is one major aspect of a varsity distance runner's program. It's that accelerated part of the x-country run, however, that has not capped off this year's teams' effort.

Even though Barbar and Dargie won their events at the CIRU x-country semi-finals held last fall in Victoria, UVic did not qualify for a team place and so could only send Dargie and Barbar to the finals for individual places.

Similarly in track, for instance, the men's team that has maintained an outstanding record in the 4x800m event in the very recent past, this year failed to have enough quality members to pull their team into a qualifying spot in the Western finals. So in a year of individual championships for Dargie, Barbar and Meager, it has been a disappointing one for a team that only a year ago was storming the outdoor track scene, with coaches calling press conferences to highlight their team's prowess.

One reason for the lack of placings lies within the teams themselves: they're young.

Last year's many heros have either graduated, moved away or are out of competition due to injuries. With the exception of such seasoned champs as Barber, Dargie and Meager, the teams started this year with a lot of potentially strong athletes but very little race experience — and race experience counts for a lot.

Imagine having done some distance running — running in the rain, going through workouts. You're pretty much on your own, the only time you're with other team members is to do your warm-up stretches, then you do your run, your intervals. You know you can run a route that's a race distance like 5000m; you do it all the time for a warm up. But imagine standing beside 15 or 20 other runners that you've never seen before, at a course you've walked through once, and suddenly a gun goes off, and you're running.

Hard.

You're passing someone.

An amazing experience.

You're being passed by two runners, you want to sit down and quit. No one around you looks like they're feeling any pain. You're not sure if you've started to hard or if your body can go a little faster right now and still make it to the line. You just don't know what your body can do in this very idiosyncratic situation. You hear a voice from the sidelines yelling, "Come on! You can do it! Stay with them, kick it," but you're not sure if you can trust those words — especially when your body is saying "no, no, no."

X-country racing is also a very psychological event, demanding judgement calls on yourself, the terrain, and especially your nearest competition. Team spirit and coaching are vital to the development of a strong, psychologically ready team.

Unfortunately, there were some shifts in coaching this year that tended to disorient the teams before they really got started. UVic varsity head coach Ron Bowker, who was also coach of Canada's Seoul Olympic's Women's x-country team, only got back from the Olympics in late September, unavoidably giving the prospective teams less coaching before its first race in mid-October. There were only two weeks in which to develop a sense of team readiness before that race.

UVic's x-country team also doubles as the indoor track team. In an experimental effort to consolidate coaching strengths for developing the new x-country members into indoor track runners, Bowker decided to focus on the Women's team for the indoor events, delegating the Men's team to assistant coach Brent Fougner who had yet to have sole coaching responsibility for a varsity level team.

Picking up with a new coach is always a time investment, and that kind of time is something the Men's team did not have this year, though the switch may pay off as the team develops throughout the summer.

All in all, at the team level, this has been a year of transition, a year invested in building a foundation for new championship teams intead of teams with a few outstanding members. In the interim of getting the teams to that level, it's more psyching up for: Tuesday, rain again. Note on the bulletin board says, "Hills at Mount Doug. Last Mile Pick Up." The last mile is all uphill, too.

But there's one thing to look forward to: the run home at the end of workout is all downhill, and there's a hot shower waiting. Besides, you don't have to do this ever again — until Thursday. □

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• B.C.'s Young Rugby Talent comes to UVic

The UVic Rugby club is proud to play host to a High Performance Rugby camp for high school age players from all areas of British Columbia on April 7th to 9th.

The Rugby Club has been involved in charity fundraising events and received monies from the B.C. Lotto Corporation for developmental camps like the one this weekend. This camp, one of several held over the last year, had a total of 150 player nominations submitted by rugby coaches across B.C. A select 40 players will attend the camp.

Players will receive direction from coaches from UVic and some invited elite Canadian representatives, as well as members of the UVic Viking squad.

The camp will conclude on Sunday with a game between camp members and UVic's junior side. Game time is 1:00 p.m. on the McCoy Road field. □

• Fun Run In The Rain

The wet grey skies and chilling winds didn't hamper the enthusiasm of the runners taking part in this year's Vikes 5 km Fun Run.

The run, held on Sunday, April 2nd, attracted over 500 participants. Racers and joggers competed over a gently rolling course which wound round the boundaries of the University grounds and finished up in Centennial Stadium.

Vikes runners captured both the men's and women's overall categories. Gary Barber came first across the line in 14:35, five seconds ahead of Olympian Dave Campbell, to win the men's title. Trish Fougner dominated the women, finishing in a time of 16:50. □

• Crews Finish Season In Style

UVic rowing crews travelled to the States this weekend to compete in their last regatta of the University season. The Novice crews entered the Husky Invitational in Seattle while the Varsity and JV crews headed to San Diego to compete in the Crew Classic.

In Seattle UVic came up with some good results as the men's Novice eight finished second behind the strong University of Washington boat. The women finished first and second respectively in the Novice four and eight event.

The Varsity crews in California also delivered fine performances. Both the men's and women's Varsity eight captured first place in the club event with the JV men's teams finishing close behind in second and the JV women placing seventh. In the Open eight the UVic men pulled off a fourth place finish out of a very competitive field of crews □

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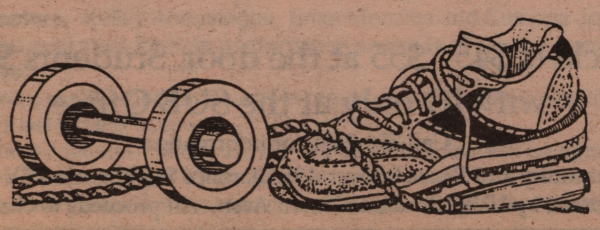

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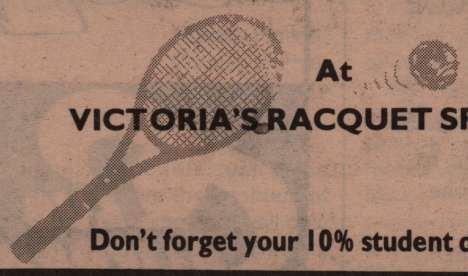

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NEED HELP with a problem? See the Ombudsperson, Lynda Dunham-Wilkie, Monday, Tuesday, and Thursday 9:30 - 4:30, Room 133 SUB, or leave a note at the SUB General Office.

MATURE, ERUDITE, fun-loving and athletic male graduate student(science) with eclectic interests seeking an adventurous, athletic, self-motivated and intelligent female for friendship and possible relationship. She/he is a nonsmoker, loves the outdoors, and has a great sense of humor. Reply to Martletplace Response Box no. 6.

DB, DE, DS, JN, MG, RG, etc, etc. CHOW, FOLKS. I'm leaving the Martlet Action Centre for a place of equal excitement, energy, and enthusiasm: Stats Canada.

Catnip Chewing,
Martletplace Response Box no. 5

T.S.
I've been watching you for months now. I see you get undressed at night and watch you at work and school. I know what you eat for lunch and who your favorite film stars are. I've been madly in love with you for years. Meet me in the Upper Lounge at noon today.

M.G.

BOX NUMBER HOLDERS:

As a result of a recent staff decision, all responses are to be collected on Fridays, between noon and 2 p.m. If this is inconvenient, leave a message for the Classifieds editor at 721-8360.

CLASSIFIED ADS

MUST BE TYPED (you can use our typewriters). 10¢/word for students. 15¢/word for non-students, 20¢/word for businesses. Minimum $1.50 for each ad. Deadline for classifieds is Monday at 11:30 am. Inquire at Martlet office, SUB Room 109, or send ads with cheque or money order to:
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New Prez takes pride

by Rebecca Games

Being president of the B.C. Trollers Association is no easy task — being a female president of this male-dominated profession only adds to the pressure.

Elizabeth Larson represents a fleet of 230 independent trollers, the smallest on the Pacific Coast. They fish with hook and line in the Georgia Strait.

The trollers recently had their fishing season cut in half to three months "due to commercial-based sports fishermen," says Larson. She says trollers have never had a problem with 'purist' sports fishing people but feel it is unfair that businesses like the Oak Bay Marina are able to fish 365 days a year with very few limits on amount or species.

"We (trollers) have very strict rules, every time a fish goes off our boat, the species, our name, how many days we've been on the water, our social insurance number . . . everything has to be recorded. Show me where a sport fisherman has to do that," she said.

Larson says the political clout lies with marina owners.

"They (the provincial government) say the money comes from tourism, but with commercial fishermen, our money goes back into the economy. We pay income tax," she said."I don't want my children to have the legacy of being friers of hamburgers and makers of beds for tourists, I want them to live with pride on the water." She says hired hands make a percentage of the boat's take, which can turn out to be a substantial income, whereas the tourist industry offers mainly minimum wage jobs.

"Trollers in the Gulf provide stability for the community, many towns have one building and these kinds of communities are what used to be up and down the coast," says Larson.

She says it will be a sad day for the province when they ban fishing in the Gulf.

In 1984 the provincial government cut the trollers' season to three months and Larson says this puts incredible pressure on the commercial fishing fleets.

"You can imagine the despair of someone who has engine trouble, or is sick, when you have only three months to fish," she said.

A troller's day starts an hour before dawn, and after running their boats until dark they must ice the fish and prepare for the next day.

"You don't get more than three hours sleep and you often don't have time to run into harbour, and you anchor on the grounds," says Larson.

She said the intensity of the three month season does not give your body a chance to toughen up slowly and trollers are often faced with bleeding rough hands sliced by the fishing ropes.

Larson says trollers are committed to the enviroment. "It does not behoove me to catch the last fish for my pocket . . . I think resources are the cornerstone of the industry."

She says the environment is a major concern of the industry, but realizes there are misconceptions about this in the public.

While she admits that no segment of the industry is perfect, "to have the livelihood of the commercial industry taken away is not right."

She believes responsibility for the enviroment must also fall on marina owners who have very lax guidelines placed on them by the government.

Larson says the trollers are also facing difficulties because the government is putting emphasis on fish farming.

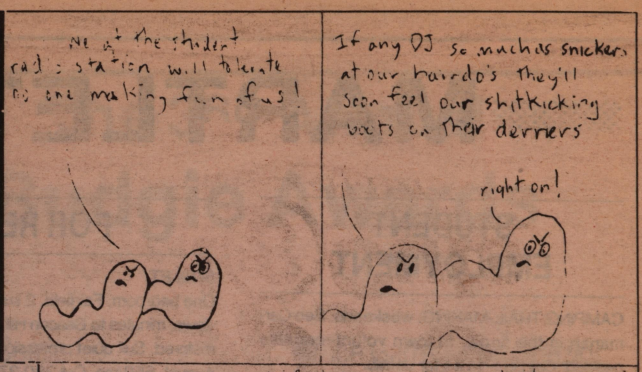
As well as her trollers association position Larson is a member of the Pacific Salmon Commission Southern Panel which monitors the Canadian-American treaty on fishing from Alaska to the Columbia River. When she was appointed to this panel she received some sexist rebuffs.

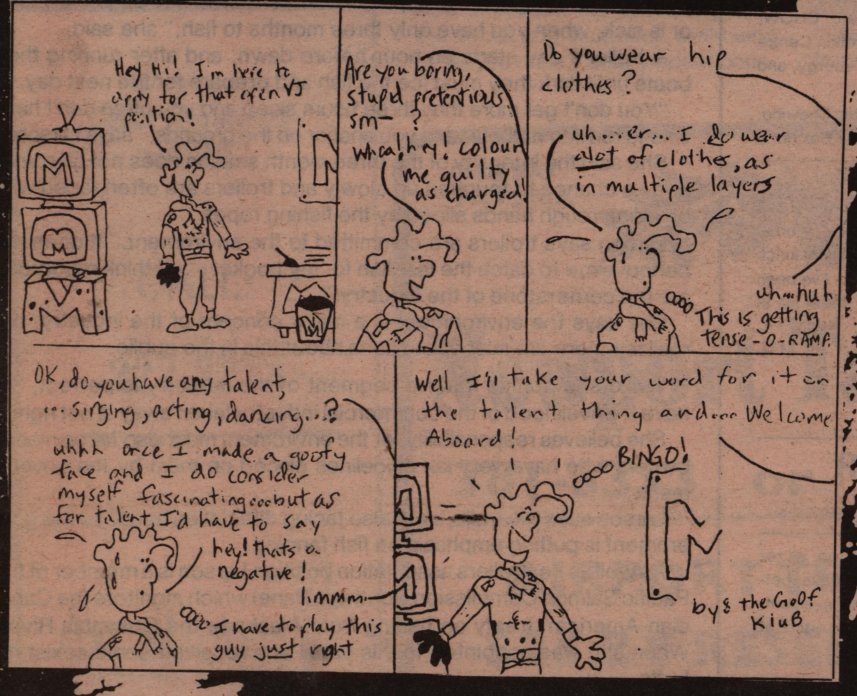
"One fisherman said people should be chosen for what they have between their ears rather than between their legs . . . but I think an awful lot of the men were very accepting," Larson said.

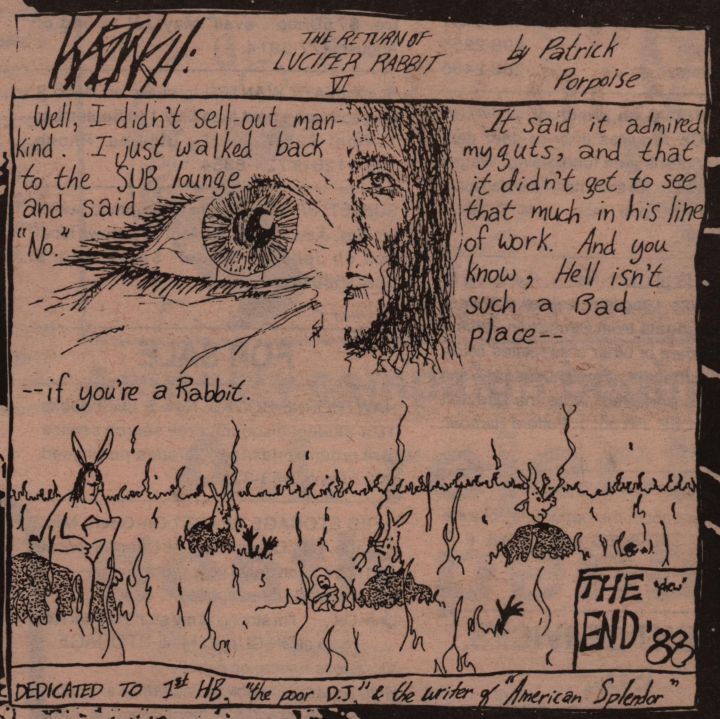
She said it is difficult to deal with a male-dominated group at times, "but it's not by reason of wishing to exclude women, they're just not used to it, they're used to talking with the guys." □

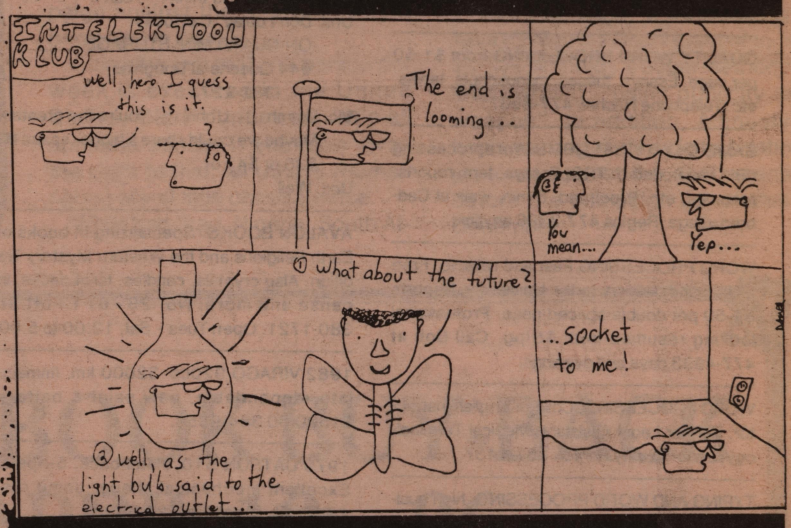
RAZ

THURSDAY FUNNIES.

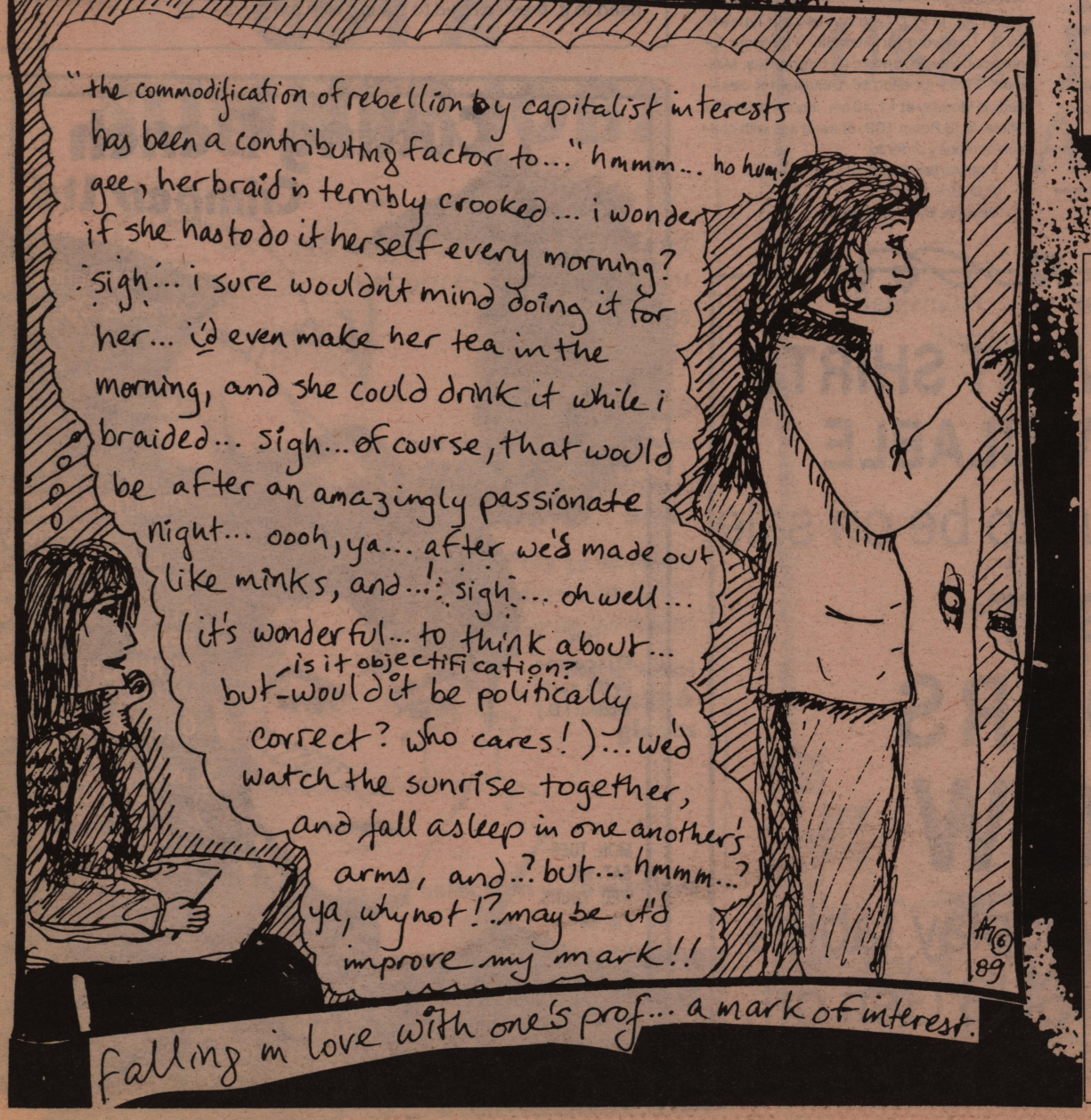

Not at the student radio station will tolerate DJ one making fun of us!
If any DJ so much as snickers at our hairdo's they'll soon feel our shitkicking boots on their derriers
right on!
I mean, it burns me up to think some wuz guys think they can use comedy as a vehicle of expression, as a cloak! against us! if we had let this go on I shudder to think....
Pssst do you realize that throughout this entire cartoon we've been depicted as worms?
I know, I know just pretend you don't notice and for godssakes man! look self-righteous!
by the Goof Klub


Hey Hi! I'm here to audit for that open VJ position!
Are you boring, stupid pretentious sm—?
Whoa, hey! colour me guilty as charged!
Do you wear hip clothes?
uh...er... I do wear alot of clothes, as in multiple layers
uh-huh
This is getting tense-O-RAMA
OK, do you have any talent, ...singing, acting, dancing...?
uhhh once I made a goofy face and I do consider myself fascinating...but as for talent, I'd have to say hey! that's a negative!
hmmm
I have to play this guy just right
Well I'll take your word for it on the talent thing and... Welcome Aboard!
BINGO!
by the Goof Klub


KATKU: THE RETURN OF LUCIFER RABBIT VI
by Patrick Porpoise
Well, I didn't sell-out mankind. I just walked back to the SUB lounge and said "No."
It said it admired my guts, and that it didn't get to see that much in his line of work. And you know, Hell isn't such a Bad place--
--if you're a Rabbit.
THE END '88
DEDICATED TO 1st HB, "the poor DJ" & the writer of "American Splendor"


INTELEKTOOL KLUB
well, here, I guess this is it.
The end is looming...
You mean...
Yep...
① what about the future?
...socket to me!
② well, as the light bulb said to the electrical outlet...

Portrait of Panic


"the commodification of rebellion by capitalist interests has been a contributing factor to..." hmmm... no hey! gee, her braid is terribly crooked... i wonder if she has to do it herself every morning? sigh... i sure wouldn't mind doing it for her... i'd even make her tea in the morning, and she could drink it while i braided... sigh... of course, that would be after an amazingly passionate night... oooh, ya... after we'd made out like minks, and...! sigh... oh well... (it's wonderful... to think about... is it objectification? but would it be politically correct? who cares!)... we'd watch the sunrise together, and fall asleep in one another's arms, and...? but... hmmm...? ya, why not!? maybe it'd improve my mark!!
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falling in love with one's prof... a mark of interest.

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